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A GALLICAN SACRAMENTARY

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EDITED

WITH INTRODUCTION,
DIPLOMATIC AND LITURGICAL NOTES

BY

H. M. BANNISTER, M.A., D.LITT.

Pembroke College, Oxford.

VOL. II.

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PREFATORY NOTE.

THE Volume now issued to the Members of the Henry Bradshaw Society as the second volume for the year 1917 was originally intended to include not only the Notes which it now contains, but also some dissertations on special points of interest relating to the palæography, decoration, and orthography of the manuscript, on the study of which the late Dr. H. M. Bannister had long been engaged.

The completion of these dissertations was hindered, and the issue of the volume delayed, through the demands made upon Dr. Bannister's time and energy by the duties of a temporary post in the Bodleian Library, which he undertook at a time of need, and which he fulfilled with unfailing readiness and devotion.

At his decease it appeared that although he had made preparations on a large scale for these dissertations, and a considerable amount of material had been collected, none of the proposed dissertations had been put together in a form such as to fit it for publication ; and Dr. Bannister's notes, although he might himself have reduced them in a short time to order and presented the result in literary form, could not be dealt with readily or quickly, if at all, by any hand other than his own.

It has therefore seemed best to issue as a second volume of his edition of the *Missale Gothicum* his Notes on the text, which had been for a considerable time standing in type, and which he had more than once revised, and to add only such index-matter as seemed necessary for practical purposes. If it should prove to be possible to utilise the collections and notes already mentioned, it is hoped that this material may supply a third volume at a future date, so completing the work on the lines originally contemplated by its editor.

PREFACE TO THE NOTES.

These notes are mainly liturgical; textual or diplomatic notes have only been inserted where it was considered necessary to justify or explain the footnotes to the text at greater length than was there possible; these are here preceded by an asterisk.

An attempt has been made to record all the parallel passages found in :

- i. The three other Gallican sacramentaries : “ *Gallicanum Vetus* ” (G.V.), “ *Bobiense* ” (Bo.), and that edited by Mone (Mo.); the first two from the mss. themselves.

The references are to the ed. of Muratori and, in the case of Bo., also to the numbered sections of the edition in preparation for H.B.S.

References to the ed. of Neale and Forbes = N.F.

- ii. Such Mozarabic texts as are available, especially *Liber Mozarabicus Sacramentorum* (L.M.S.), Miss. Mozarab., ed. 1775.
- iii. The Stowe Missal (from the phototypic H.B.S. edition) and other ancient Irish mss.; that at Corpus Christi College, Oxford (C.C.C.O.), is so Romanized as to be of little service; Warren’s Liturgy of the Celtic Church (L.C.C.).
- iv. The valuable notes of Mr. Edmund Bishop at the end of the *Book of Cerne*.
- v. Ambrosian sources :
 - (a) The sacramentary of Bergamo (Be.).
 - (b) The sacramentary of Biasca (Bi.).
 - (c) Texts printed by Pamelius (P.A.) and by Gerbert (Gb.Amb.) as Ambrosian, though the sources of neither are known.
 - (d) The latest Ambrosian missal, A.D. 1914 (Amb. iv), only cited when it provides any additional variant.

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vi. Roman texts:

- (a) The *Leonianum*; edd. Muratori (Ln.) and Feltoe (F.).
- (b) The *Missale Francorum* (Fr.), for the very few places where it affords a parallel; ed. Muratori, corrected from the ms.
- (c) The *Gelasianum* (Gl.), from four editions:
 - 1. Muratori.
 - 2. Gerbert (Gb.).
 - 3. Wilson (W.), with texts cited: R.V.S.
 - 4. (For benedictions), two Rheims mss. (Re).
 - (i) Chevalier, *Bibliothèque Liturgique*, vii (Ch.)
 - and (ii) that printed in the third volume of the Benedictine ed. of the works of St. Gregory, Paris, 1705 (Ben.). Also the Pontifical of Aethelwold, ed. Wilson (Æ.), and those of Robert, H.B.S. xxiv (1902), and Egbert, Surtees Society, xxvii (1853).
- (d) The *Gregorianum* (Gg.), from four editions:
 - 1. Muratori.
 - 2. Wilson (W.), with texts cited: R.O.C.
 - 3, 4. Pamelius (P.G.) and Ménard (Me.), both of comparatively small value. The Leofric and Jumièges Missals are only cited when they provide a different reading.

Notes communicated by Mr. H. A. Wilson and Monsignor G. Mercati are indicated respectively by [H. A. W.] and [G. M.].

A list of the symbols employed to represent these texts and the editions cited will be found in Vol. I, pp. xi, *sqq.*

Symbols used to describe liturgical days: "Superior figures refer to a certain week, Roman numbers to a certain day; thus XL^v = Thursday in the second week of Lent; mens. Sept. and mens. Dec. = the ember days."

In quotations from other books which provide parallel passages to the text of *Ga.*, a row of dots denotes that they here have the exact words of *Ga.*

NOTES.

The four missing quires contained, as does G.V., two *missae* (almost certainly for Advent) and the beginning of the following one, of which the title may have been : *III. Ordo missae in uigilia natalis domini nostri Iesu Christi*. This fact has unfortunately not been noticed by Dr. Kellner, who states (*Heortology*, London, 1908, p. 159) that our manuscript "commences with the *Vigilia Natalis Domini*, without Advent."

I.

The first part, as far as "substantia," l. 8, occurs in C.C.C.O. 88 ; J.T.S. ix (1908), 140 ; Bi. 29, Be. 117, P.A. 299, Gb. 4 (Amb.), 5 (Amb.) ; Ln. 470 (F. 161, l. 21) ; Gl. 639 (W. 165, V.R.S.), Gb. 3 ; Gg. 7 (W. 9, R.O.C.), P.G. 185, Me. 5. Night mass of Christmas in Bi., Be., Gl. (R.S.), Gb., Gg., P.G., Me. ; fourth *missa* in December in Ln. ; *in gallicantu*, C.C.C.O. ; Purification B.V.M., Gl. (V.). *Super oblata*, Bi., Be., P.A., Gg., Me. ; *Secreta*, Gl. (V.R.S.), P.G., Gb. ; first prayer in Ln.

P.A. and Ln. commence "Grata," all the other texts have "Accepta" ; C.C.C.O. omits "sit" ; Ln. omits "quaesumus" ; P.A. has "quaesumus domine" ; Me. "sit tibi" ; Gl. (V.) has "et" for "ut," omits "per" and reads "illa" for "illius" and "qua" for "quo" ; "hodierna" in W. (Gl.) is probably a printer's error for "hodiernae" which is found in all the texts ; C.C.C.O. has "qua" for "quo" ; P.A. and Gb. (Amb.) show more difference of text, as they have "nativitatis domini nostri Iesu Christi haec" for "festivitatis" and conclude with "in ipsius inveniamur forma, in quo et nostram credendo speramus esse substantiam."

The expression "sacrosancta commercia," l. 6, occurs in "Exaudi domine preces," Ln. 369 (F. 71, l. 29) ; Gg. 73 (W. 63, R.O.C.), (Gb. 97).

"In illius...substantia" (l. 7) occurs in Bi. 39, Be. 182, *Super sindonem* ; Gb. 14, second collect ; Me. 14, *Super populum* for the *Octava domini* ; with "forma," cf. Bi. 49, Be. 68 : "in forma nostri corporis meruimus habere participem."

The second part of the collect, commencing with "Spiritibus," l. 8, is only found in Go. ; N.F. remark that "in this and the following prayers, a collect has been taken from the Roman Missal, and added to at the end : a practice of which we shall find many instances in this Missal." This second half with its Gallican expressions : "carorum," "litteris caelestibus" fits in very awkwardly (imperative mood after subjunctive), and "Praesta etc.," looks like an added conclusion. The expression "cari" for the dead, though most common in Gallican and Celtic *liturgica*, occurs rarely in Mozarabic formulas.

"Litteris....caelestibus" (ll. 9, 10); for list of references to the Book of Life in Gallican *post nomina*, cf. Warren, L.C.C., p. 257, n. 41; N.F. p. 32.

2.

The first part, as far as "sempiternum," l. 15, occurs in Mo. 119 (from ms. Karlsruhe, Aug. 112, palimpsest, sec. vii/viii); C.C.C.O. 87; Bi. 22, Be. 79; Ln. 471 (F. 162, l. 7); Gl. 493 (W. 1, V.R.S.), Gb. 1, Re. (Ch. 316); Gg. 7 (W. 9, R.O.C.), Me. 4, P.G. 184; for Christmas Eve in all texts except Bi., Be. ("dom. vi. de adventu") and Ln. (fifth *missa* in December). First collect, Ln., Gl.; second collect, R.S.; *Super oblata*, Bi., Be., Re., Gg., Me.; *Secreta*, Gb., P.G.

Bi., Be. commence: "Haec hostia domine quaesumus emundet nostra delicta, ut sicut etc."; "quaesumus" is omitted in Mo., Ln., Gl. (V.R.S.), Gb., Re.; "omnipotens" is inserted before "domine" in Gb.; C.C.C.O., Ln., Gl. (V.R.S.) and the Gregorian texts have "omnipotens deus"; P.G. has "domine quaesumus"; Re. "ad adorandum." For other Gregorian readings, see W. (Gg.) 9.

"Celebraturi.....nominis," ll. 14, 15, is peculiar to Go.; its construction is difficult and the connexion strained; it is probably an addition to the original collect. All the other texts have as the ending of the prayer: "munera capiamus sempiterna gaudentes."

The two additional clauses in Go., ll. 16-19, are characteristically Gallican and appear to have been inserted to adapt an ordinary collect to the surroundings of an *Ad pacem*.

* Unless we take "munere" = "munus" (ablative for accusative), the meaning must be: "by His gift may receive what is eternal," but it is very doubtful whether in the eighth century they spoke of "the eternal." The weight of the external evidence favours the suggested reading: "munera capiamus sempiterna" and the dots over the initial letters of "eius" and "munere" indicate that the corrector saw there was something wrong.

3.

The "Sursum [corda]," added before the beginning of this *Immolation*, is only found here, but later on it is added in Tironian notation.

Bi. 26, Be. 106, Amb. (iv) 10; Gg. 291 (W. 255, O), Gb. 2, Me. 4, have, as the preface of the *missa* for this vigil (*ad nonam*, W. O.): "Cuius hodie faciem in confessione praevenimus et voce supplicii exoramus, ut superventurae noctis officiis nos ita pervigiles reddat (Bi.: 'redda'), ut sinceris mentibus ejus percipere mereamur natale (Bi., Be., Gb. 'natalem') venturum.....natus," (W. (O) has *m*¹ "advent," *m*² "ad nos venit"); Mo. 119 (from ms. Karlsruhe, Aug. 112, palimpsest, sec. vii/viii): "hodie ejus....praevenire et....supplici exorare ut s. n. vigiliarum suarum ita p. reddat ut.....natus"; Re. (Ch. 316), in the preface for this day beginning "In confessione hodie," has: "exorare ut s. n. vigiliarum suarum ita....natus"; Gb.'s *Rhenaugiense* (Gl. R.) commences: "In confessione hodie ejus faciem praevenire et cum voce supplicii exorare etc."

These sources have apparently borrowed from Go., changing the typically Gallican "Amanda.....personantem" into the somewhat awkward sentence above, where "faciem.....exoramus" seems distorted and "in confessione praevenimus" looks as if it were taken from the preceding collect: "in confessione nominis praevenimus." It will be noticed that whilst Be., Gb., Gg. and Me. change "sollemnitate" into "officiis," Mo. and Re. have "vigiliarum suarum"; all of them have "ejus" for "domini"; their use of "reddat" for "redde" was necessitated by the new arrangement, but they have neglected to change "tua" and "tecumque" into "sua" and "secumque," which would fit in with their opening sentence.

The expression "superuenturae noctis sollemnitati," p. 2. ll. 1, 2, is paralleled by "s. n. sollemnitem" in the *Collectio* for this day in G.V. 707.

According to Mr. Edmund Bishop (*Cerne*, 241, n. 5), the expression: "indulgentia criminum," p. 2, l. 7, which also occurs in No. 320 and in Bo. 794 (L. 70), is very common in the Mozarabic liturgy, but does not occur in Ln., Gl. or Gg.

The final sentence in Go., p. 2, ll. 7, 8, "Per cuius....negatur" forms the conclusion of the *Contestatio* for this day in Bo. 794 (L. 70).

4.

For the shortest and probably original form of the *Collectio post Sanctus*, see Mo. 18 and the passages from Greek liturgies there cited.

With "manens.....terris," ll. 14, 15, cf. the *Post Sanctus* for Christmas day, L.M.S. 115, and the *Missa romana* of Stowe, f. 22^v: "benedictus qui uenit de celis ut conuersaretur in terris," words which occur in Nos. 482 and 537 of our ms.

5.

For a similar commencement of a similar collect, cf. No. 431 and Be. 492^a.

7.

The *Embolismus* or expansion of the final sentence of the Lord's prayer is, as here, usually and naturally addressed to God the Father, but cf. Nos. 102, 540. The beginning of this one is found also in No. 518 (the fourth of the six Sunday masses), in a somewhat changed form, in No. 21 (Christmas day), and, shorter still, in No. 496 (the second Sunday Mass). Mr. Edmund Bishop (*Cerne*, 264) has a full note on the use of "malo" and "malis."

In the Gallican liturgy the prayer after the *Pater noster* is a variable one, in the Roman it is invariable.

"Euacua.....uirtutibus," l. 27, occurs in the *Post Orationem* of Mo. (vi), 29, and in Warren, L.C.C., 164, with "nos uirtutibus bonis."

8a.

The *Benedictio populi* on Christmas day, No. 22, has the same beginning.



8b.

* One is tempted to read "levare" (N.F. "spoliare") or "laxare" (cf. p. 116, l. 15) for "lavare."

8c.

There is probably a lacuna either after "ambulans" or "singularis"; with the first part cf. the *Benedictio populi*, Re. (Ch. 306; Ben. 626); *Bened. Lanalatense*, ms. Rouen A. 27: "Sit haec plebs tuis praeceptis oboedienter amabilis s. e. p. v. in origine singularis"; with the latter part, Gg. 362 (W. 303, O), Me. 5, P.G. 481: "Ipse super uos gratissimum benedictionis suae imbrem infundat," which suggests that "super" has fallen out of the text of Go. rather than the emendation "eis" of N.F.; the word "in," as suggested in the footnote, could easily have been omitted after "ita"; "eum" would better fit in with "populus....ambulans," but No. 3 has similarly "populum....personantem...peruigiles." In the Canterbury Benedictional, B.M., ms. Harl. 2892, the clause stands thus: "Sit hec plebs tuis preceptis obediens cui est partus uirginis in hodierna natiuitate salutaris."

9.

With the commencement, cf. No. 61 and the *Post communionem*, Mo. (i) 16.

10

occurs in no other Gallican text, but is very common elsewhere: Bi. 173, P.A. 385, ms. Ambros. O 210 sup. (vide E. Chatelain, *Introduction...notes tironiennes*, 230); Ln. 366 (F. 69, l. 14); Gl. 525 (W. 37, V.S.); Gg. 50, 178 (W. 44, 179, R.O.C.), Gb. 62, P.G. 243, Lf. 89, 248, Jum. 48, 83. The collect is of so general a character that it could be used at any time: twentieth *missa* in July, Ln.; XL³ vij, Gl.; XL⁵ v, Gg. 50 (W. 44), Gb., P.G., Lf. 89, Jum. 83; Pentec², Ambrosian texts except Bi., where it comes at the end of the first *missa canonica*: *alia missa (quotidiana)*, Gg. 178 (W. 179), Lf. 248.

Ln. and the Ambrosian texts, with the exception of Bi., have "quaesumus" after "domine"; Jum. omits "domine"; "mentibus" for "mente" (or "mente pura," Jum.) is only found in Go.; Bi., P.A. have after "capiamus," "ut de corpore et sanguine domini nostri Iesu Christi f. s. r. s."

11-24.

The three Christmas masses at night, at dawn and "in die" do not occur in Gallican or Mozarabic sacramentaries; at Milan "seculo nono nulla erat missa secunda" (Amb. (iv), p. 42, note).

11.

"*Post prophetia*" (not "prophetiam") occurs also in Bo. (L. 47, 316, 375, 448, 465, 474).

The *Collectio post prophetia*, i.e. after the canticle "Benedictus dominus," is reserved in Go. for Christmas and Easter, No. 273; N.F. note that the text of these two collects in Go. and of the five in Bo. are all based on that canticle, as is also that of Mone's fourth *missa*, p. 21.

* The emendation by N.F. of "antiquo" for "iniquo" appears unnecessary; "iniquo" seems called for by "iustitiae."

12.

The title *Post praeem* occurs again on Easter day, No. 274.

The "prex" is not, as Mabillon supposed, the *Benedicite* or Song of the three children; it is the prayer or litany which precedes the dismissal of the catechumens. The *Explicatio missae* attributed to S. Germain of Paris places it after the homily: "preces vero psallere levitas pro populo.....ut audita apostoli praedicatione etc." and before the dismissal of the catechumens: "post precem exirent postea foris qui non digni erant etc." This *Collectio post precem* sums up the petitions of the diaconal litany, on which see Warren, L.C.C., p. 251, n. 22, and Duchesne, *Christian Worship*, London, 1912, pp. 198-201, who clearly proves its oriental origin.

* l. 11, "Exponat" for "exp[r]omat"; "expromere laudes" is a more common liturgical expression than "exponere l.," cf. p. 20, l. 34.

"populum....quorum animus" is quite in accordance with Gallican orthography.

"Captivis....remissionem," l. 12, occurs in the *Post nomina* for the Epiphany in Bo. 805 (L. 112).

13.

Like all *Praefationes missae*, this is not a prayer to God but an introductory explanatory address to the people.

* "in seculi levamen" seems called for in l. 20; cf. "in pretium," p. 6, l. 18.

14.

This collect has no special title here or in the other Gallican liturgies; in the Ambrosian it is termed *Oratio super sindonem*, in the Roman, *Super oblata* or *Secreta*.

The opening words, as far as "misericordia," agree with those of Bo. 805 (L. 112), *Post nomina* for the Epiphany, except that that ms. inserts "omnibus" before "misericordia."

* "regeneratus," p. 5, l. 5, seems capable of a Nestorian sense; the reference is to the Incarnation, not the Baptism, and "regeneratus" will scarcely apply to the latter. "But it is doubtful if any scribe who had 'generatus' before him would have substituted 'regeneratus.'" [H. A. W.]

"vel....vel," here, l. 4, as elsewhere in the ms. = "et....et."

16.

Be. 103, Bi. 121, Gb. (Amb.) 2; Gl. 495 (W. 4, V.R.S.), Gb. 5; Gg. 11 (W. 12, R.O.C.), P.G. 188, Me. 7. First collect, all Amb. texts;

Gl. : second collect, Me. ; *alia oratio* at the end of the mass, Gg., P.G. All these texts have "diem per incarnationem uerbi tui et (Gl. 'et per') partum b. m. u. c."; the "per" was likely to drop out before "partum" and is only retained in Gl. All the Ambrosian texts omit "omnipotens sempiterne" and insert "sacratissimum" after "diem." "Quique... iuncxisti," ll. 19-21, is peculiar to Go., though L.M.S. 67 has a somewhat similar idea. The other texts continue: "Da populis tuis in hac celebritate," but the next word is an enigma; Gl. (V.) has "iustitiae," Gl. (R.S.) and Gb. "laetitiam," whilst all the Ambrosian and Gregorian texts have "consortium"; the "laetiae" of the text looks like an error for "laetitiae," the genitive case as in Gl. (V.), the second "ti" being omitted, as it is in one ms. of the "Gregorianum," W. 159. After "Ut qui" the other texts have quite a different ending, for which see Wilson (Gl.) *l.c.*

With "discordiam...hominibus," ll. 19, 20, cf. L.M.S. 67, "discordiam quae inter angelos et homines per culpam primi parentis contracta fuerat."

* In l. 25 "aeterna" seems called for instead of "externa," as rather less obscure in sense; the *pax* below is *externa*; on earth we have Christ "consortem in carnis propinquitate"; hereafter, "in summorum ciuium unitate," we are to be joined to each other "per aeterna complexa."

17.

The second "est" after "salutare" is Gallican and Irish.

* "qui," l. 34, seems called for instead of "et," as the coloured initial shows that the scribe intended a fresh sentence to begin with "Processit."

"macula," p. 6, l. 4, as neuter plural, occurs in the Mozarabic breviary; or is it simply a case of ablative for accusative?

18.

With "Venit etc.," l. 11, cf. the opening words of Bo. 796 (L. 78), *Ad pacem*, Christmas day: "Deus antiqua expectatio gentium."

The insertion of the words: "pro nostra omnium salute" between "qui" and "pateretur," l. 14, is found in G.V. 723, *In cena domini*, without the word "nostra" and for the same day in Gg. 55 (W. 49, R.O.C.), Me. 66, P.G. 251, Lf. 88, Jum. 88, but these words do not occur in the ordinary Canon of the "Gregorianum." Dom Morin (*R.B.* XXVII (1910), p. 514) contends that these words, now only found in the Roman Canon for the Maundy Thursday mass, once formed an integral part of it and were inserted there as a protest against Predestinarianism. The Ambrosian Canon, so far as our knowledge of its text goes, has always had "pro nostra et omnium salute." Dom Cabrol, *Dict. d'arch. Chrit.* etc., i., 603, connects these words with the "prece[m] pro omnium salute" of St. Cyprian, *De or. dem.*, c. xvii.

The word "Tubiet" (Tubiel) at the foot of the page refers to the Jewish archangel of the general resurrection, in connexion with "adest promissa resurrectio mortuorum," l. 11. The names of Orihel, Raguhel

and Tobihel appear among the seven archangels invoked in a Litany of the beginning of the ninth century quoted by Mabillon (*Vet. Anecd.*, Paris, 1675, vol. ii, pp. 682-689) as copied from a Besançon ms., although the Roman Council in 745 under Pope Zacharias had declared against their veneration: "non enim nomina angelorum sed nomina daemonum sunt."

19.

Cf. Stowe, f. 33^v: "Credimus, domine, credimus in hac confractione corporis et effusione sanguinis nos esse redemptos."

Mabillon, *De liturgia gallicana*, ed. 1685, pp. 47, 192, sees in "corpus...confractum," l. 17, a reference to the Consecration formula in the Ambrosian Canon: "Corpus meum quod pro vobis confringetur" and supposes that the Gallican Canon was similar; but on this see Duchesne, p. 177, n. 2.

20.

Cf. a very similar introduction to the Lord's prayer in No. 89, which has "domine" for "pater sancte" and "iubemur" for "audemus"; it also includes a clause after "filii tui" and another after "imperio." Cf. also No. 528: "Non nostro merito o.d. sed I.C. f. t. oboedientes praecepto, audemus dicere."

21.

The *Embolismus* in Mone's first mass has: "constitue nos in omni opere bono"; that in the sixth has: "nostra libertas."

22a-c

occur in the Pontifical of Egbert, ms. Paris, B.N. lat. 10575, of the tenth century, printed in the *Publications of the Surtees Society*, xxvii (1853), p. 83, with, in *a*: "antequam d. nuntiari," l. 32, "infra" instead of "intra," "ingressus est et ex," ll. 33, 34, and "clarificatum excipit," l. 34, and in *b*, "quam" for "quem," p. 7, l. 3.

22a.

With the first sentence cf. that of the *Benedictio populi* for the vigil, No. 8.

* What follows after "iussisti" does not fit in well with what precedes and its two clauses are not symmetrical; we might read "es" or, "es et ex" instead of "ex" after "ingressus"; a † in the margin marks some uncertainty about the text, which now is legible only with great difficulty; e.g., it is impossible to say whether it has "intra" or "infra" in l. 33; the latter is the reading of the Pontifical of Egbert, but the former, which Tomasi printed, seems the more accurate, and is supported by p. 20, l. 30.

22c.

* As to the two proposed readings: "passionis tolerantia" or "per passionis tolerantiam," the first balances better with "praeciosa

natiuitate," but p might easily have been dropped out before "passionis." [H. A. W.]

22d.

"Esse," l. 8, was omitted by Mabillon through his misunderstanding of Tomasi's "recensiones ad fidem exemplorum."

23.

For a somewhat similar *Post communionem*, see No. 486. The first words: "Cybo . . . recreati" naturally form the commencement of many *Post communionem*; cf. Ln. F. 199, l. 4.

24.

Bi. 65, Be. 859, Amb. (iv) 347; Gl. 709 (W. 251, V. only); *Post communionem* of an *Alia missa (quotidiana)*; Lf. 108, *Ad complendum, feria tertia rogationum*. Gl. places "quaesumus" before "domine" and has the four obviously erroneous readings: "mentes et corporibus," "sanctis," "perfruamur," "muniamur." Bi., Be. and Lf. agree with Go. except that, probably rightly, they have "percepimus"; for "oppremamur," l. 29, Bi., Be. read "fatigemur," Lf. "turbemur."

With "nullis...munimur," cf. Gb. 15: "nullis aduersitatibus opprimatur qui de tua protectione confidit."

25-36.

"The repeated and direct references to the intercession of St. Stephen and the whole language and tenor of this Missa, amply prove the far earlier origin of that for the same day in the Mozarabic Missal." [N.F.]

25.

With the first clause, cf. G.V. 697: "Venerabilem atque sublimem"; with the last: "coronam....largiatur," p. 8, ll. 1-3, cf. No. III, p. 36, ll. 3, 4.

26.

"Vel commemoratione uel passione," ll. 8, 9; the use of "vel... vel" in this ms. is peculiar, cf. No. 14. Here it would seem to refer to some feast of his commemoration as apart from that of his martyrdom. The translation to Rome took place in the middle of the sixth century, but there was a previous one, of an arm, to Besançon in the fifth; cf. *Catal. codd. hagiog. Bruxell.* I. 75-76

It would be interesting to know whether the expressions: "peculiare...praesidium," l. 10, and "honore praecipuo," l. 20, have any special *local* significance. At Autun the basilica of St. Stephen adjoined the primitive cemetery where its early bishops were buried; cf. vol. i., p. lv.

In l. 11 one would expect "persecutoribus" instead of "peccatoribus," but the former word occurs later on in the collect and "peccatoribus" makes good sense: "his enemies, sinners though they were."

The latter part of the collect: "Tribue etc.," l. 12, forms the conclusion of "Omnipotens sempiterne (Gl. W. 5, 'aeterne') deus qui primitias" for the feast of St. Stephen found in many of the sacramentaries: Bi. 31, Be. 137, P.A. 306; Ln. 383 (F. 85, l. 10); Gl. 497 (W. 6, V.R.S.), Gb. 8; Gg. 12 (W. 13, R.O.C.), Me. 9, P.G. 189. First prayer in Ambrosian texts, Ln., Gl.; *alia oratio* in Gb. and Gregorian. All these texts retain the scriptural "etiam" before "persecutoribus"; Go., having used this word after "tribue," l. 12, omits it in the next line, but retains it in No. 27.

Gl. (V.) and Gg. (W.O.) have "assistat" for "existat"; Gb. and the "Gregorian" mss. have "exorauit" for "supplicauit."

27.

This, as far as "supplicauit," l. 23, appears in Ln. 385 (F. 86, l. 9), the first prayer in the first *Item alia (missa)* for the August commemoration of St. Stephen; it is really an amplification of the corresponding collect in the third *Item alia*; cf. also Ln. 386 (F. 87, l. 14). The original collect is apparently: "Omnipotens aeterne deus qui primitias" cited in the preceding note; Ln. expands it twice whilst Go. has made out of it these two separate collects.

As far as "dedicasti," l. 20, forms the beginning of the collect just cited; Gl. V¹ has "aeterne" for "sempiterne"; the words "sanctorum....exornans," ll. 17, 18, are peculiar to Go. and Ln.; for "gloriosi," l. 19, Gl. (R.S.), Gb., P.G., Me. have "beati", Gl.(V.), Bi., Be., P.A. have "sancti"; "tui," l. 19, is in Go. only. For "sanguinem," l. 19, all the later texts have "in sanguine" ("in....sanguinem," Gl. V.R.); Go. and Ln. alone omit "in." Ln. has "specialiter" for "posse" and, in two of the three collects, omits "suis" before "persecutoribus."

The expression "sacrum corpus exornans," l. 18, occurs frequently in Ln.; in addition to the places just cited, cf. 304 (F. 11, l. 26), 331 (F. 37, l. 1), 386 (F. 87, l. 20); with "dominicae caritatis imitator," l. 22, cf. "imitator dominicae passionis et pietatis," Ln. 387 (F. 89, l. 6) also applied to St. Stephen.

"Tribueque etc.," l. 23, is clearly a Gallican addition for a *Collectio post nomina*.

28

occurs as a *Collectio ad pacem* in Bo. 798 (L. 85), beginning: "Deus pacis conditur (= 'conditor')," with "est" for "es", l. 30, with "se" inserted before "supplicarit" and "supplices deprecamur" in place of "subnixis praecibus exoramus," ll. 31, 32; Bo. also omits the parenthetical clause "dum....cum," ll. 32-34, and the word "nostrorum" and has "consequamur" for "consequi mereamur."

Cf. the beginning of the two *Ad pacem*, Nos. 377 and 435.

29.

With "Qui gloriaris," l. 4, cf. No. 456: "qui glorificaris in concilio sanctorum tuorum martyrum," No. 466: "qui glorificaris in confessione"

sanctorum" and Gg. 295 (W. 258, O): "qui glorificaris in tuorum confessione sanctorum."

"obtineat," l. 33, seems to require some word like "veniam," but the absolute use of the verb can be paralleled by the conclusion of L.M.S. 1232: "hic semper pro subjectis dum rogat obtineat, qui pro inimicis dum lapidaretur orabat."

The preface for St. Stephen's day in Gg. 273 (W. 233, R.) is near akin to this *Contestatio*; it supports the reading "magnifico... honore" in ll. 13, 14, but doubtless its text is the result of revision. It begins: "Tibi enim festa," l. 11, has "quam" as in Go., l. 12; it omits "primi," l. 12, has "testis" for "confessor," l. 15, "super" for "supra," l. 15, and after "nomen" goes on: "Qui post passionem d. n. I. C. u. p. p. i.," ll. 18-20, and ends with a sentence which has no parallel in Go. The clause "sanguis....signavit" recurs, with slight alteration, on p. 35, ll. 20, 21.

According to Dom Morin (*R.B.*, vol. xxix, p. 184), this Preface occurs in Munich clm. 14429, a palimpsest Gallican sacramentary of the end of the eighth century.

30.

The favorite triplicism of Go. suggests the insertion of "qui" before "priusquam," l. 7; on the other hand "et" might easily have fallen out after "suscepit."

33.

With "non nos martyrio sed nobis defuisse martyrium," l. 32, cf. Bo. 891 (L. 363), L.M.S. 1002: "cum sciamus (L.M.S. 'sciatur') non Martinum martyrium (= 'martyrio') sed martyrium defuitse (= 'defuisse') Martinum (= 'Martino')."

34.

Cf. Re. (Ch. 306, Ben. 626), which have "sic confixisti" for 'ita uincxisti,' "fide" for "fidem," l. 5, "quae orabat" before "inimicis," l. 8, and "gloria" for "gloriam," l. 12; they agree with Go. in reading "plaudentem," l. 6, for which word "plaudentis" would seem better; they have an additional clause between *e* and *d*, viz. "Habeat sanctum ...patronum &c."

34a.

* With "martyres uincxisti caritate," cf. p. 42, l. 12, "caritate... apostolum uincxisti."

35.

On the very rare use in Roman forms of the word "perennis," see Mr. E. Bishop's note in *Cerne*, p. 242.

With "sancta...sumserunt," cf. p. 137, l. 12.

36.

Bl. 33, Be 145, P.A. 307, Amb. (iv) 54; Ln. 388 (F. 89, l. 27); Gl. 498 (W. 6, V.R.S.), Gb. 8; P.G. 190, Me. 9. *Post communionem* in

all except Gb. (*alia oratio*), and Ln. (the third prayer in one of the August masses); "tibi" is omitted in Ln., Gb., Me. and comes before "agimus" in Bi., Be., P.A., Amb. (iv), P.G.; P.G. inserts "de" before "multiplicatis"; Bi., Be., Amb. (iv); Gl., Gb.; P.G., Me. insert "beati" before "martyris," l. 21; P.A. has "beati protomartyris," Ln. "martyrum beatorum."

37-45.

It is clear that the St. James intended here is St. James the Great, the brother of St. John the evangelist; they are the two who were promised a share in the cup of their Master's martyrdom, "quibus..... gloriam martyrii bibitione tui calicis praedixisti," 38, who left their nets at His command, "qui profundi retia reliquissent," 39, and they were the first and the last of the apostles to suffer martyrdom, "ille praecederet, iste praemitteret," 40.

The days immediately following Christmas day were devoted to the commemoration of the chief apostles in various ways; for the latest account, cf. Hans Lietzmann, *Petrus und Paulus in Rom.*, Bonn, 1915; the Mozarabic L.M.S. appoints Dec. 28, 29, 30 for the feasts of St. James the Less, St. John the evangelist and St. James the Great respectively; cf. ms. Paris, B.N. 2171, ff. 28-33 (in Dom Morin, *Liber Comicus*, p. 405); later Moz. mss., e.g., B.M., add. 30835, assign Dec. 27 to "Iacobus et Iohannes." The *Liber Comicus* has lessons for St. John's day (none for St. James) between St. Stephen and the Circumcision, whilst the "Gregorianum" commemorates St. John only on Dec. 27, cf. Paris ms., B.N. 14086, ff. 1-6, an eighth century Luxeuil Kalendar, "adsumptio S. Iohannis ev." But as early as the end of the fourth century a St. James and a St. John were honoured on that day in the East and in Africa, e.g. in the Syriac (Arian) Menologion of A.D. 412 and in the Carthaginian Kalendar of about A.D. 500; the latter clearly indicates St. James the Great, and so in all probability does the former. Dr. Kellner's statement (*Heortology*, p. 294), that St. James the Less is meant seems to be overthrown by the Armenian Kalendar, which appoints Dec. 25 to St. James the Less, Dec. 28 to St. James the Great and St. John.

Go. then and Bo. herein follow the Eastern tradition as does also the Irish Martyrology (Félire of Oengus); but that there was some authority in the West for commemorating two saints on Dec. 27 is clear from the *Martyrologium Hieronymianum*, which keeps the Assumption of St. John at Ephesus and the Ordination of St. James the Less on that date; cf. ms. Paris, B.N. 10837 (Echternach, A.D. 717), "Iohannis apostoli et Iacobi fratris domini"; Zurich, ms. Rh. 40, c. A.D. 800, "Iohannis et Iacobi Alfei." It might be suggested that the occurrence here of St. James the Great is due to Spanish influence, but the great veneration for him in Spain did not start until after Go. was copied.

The subject can be studied among later books in Kellner, *Heortology*, English edition, 1908, pp. 291-298, and in Duchesne, *op.cit.*, pp. 265B-268.

The prayers for this *Missa* in Bo. are very similar but, in every case,

shorter ; it is more natural to suppose that Bo. shortened Go. than that Go. lengthened Bo.

37.

Cf. the *Praefatio* in Bo. 801 (L. 96), which has "mirabile" for "admirabile," l. 27, "preconio," l. 28, omits "praesenti....pariter," ll. 29-31, and, as in No. 28, reads "deprecimur" for "supplicemus," l. 31 ; it also omits "qui....perseuerantiam," p. 11, l. 31-p. 12, l. 2, but inserts after "corona[m]," l. 3 : "nobis quoque concedat ueniam peccatorum," thus simplifying the somewhat difficult original text of Go.

38.

"The present prayer is remarkable as being one of the very few which show traces of the phraseology introduced by St. Augustine" [N.F.].

It occurs as a *Collectio* in Bo. 801 (L. 97), which has "Deus" for "Domine," l. 6, "bibecionis tuae" for "bibitione tui," l. 7, and "responsionis" for "responsionem," l. 8 ; it omits all between "protulerat," l. 8, and "inclinare," l. 14, and so destroys the triple parallelism ; it also omits "supplicare," l. 15, and "saluator mundi," l. 16, though even this does not make the concluding sentence more intelligible ; "patrocinia" and "suffragia" seem called for.

39.

Cf. the *Post nomina* in Bo. 801 (L. 98), which has "securi (!)" for "secuti," l. 20, and "caritatem" for "ex caritate," l. 20 ; it omits "et tribue," l. 23, and the clause "apostolicos...colimus, si," ll. 23, 24, having the "ut dum" of Go. l. 23 in the place of "si" ; it also reads "pertendamus" for "contendamus," l. 25.

40.

Bo. 801 (L. 99), *Collectio ad pacem*, as far as "praemitteret," l. 31, where it breaks off without any petition ; it has "suis" for "tuis," l. 28 ; its reading "quorum" for "chorum," l. 30, seems indefensible.

* "Quam docetur," l. 37 ; "Some correction is needed here" [N.F.]. "I am not sure that the mind of the writer has not gone back from "nostri...nos...possimus" to "grex tuus" and that "grex tuus" is not really the subject of "coronatus" and "docetur" [H. A. W.]. Of the two other possible emendations : "quae docetur" and "quam docebat," the latter seems preferable, but "quam docebat," the subject being "ipse," would give a good sense.

41.

Cf. Bo. 801 (L. 100), which is much shorter : "U. d. e. i. e., om. deus, ut apostolus tuos I. et I. meritis suffragantibus precis n. p. e. per Christum dominum nostrum qui es (!) s. o....peccatorum," l. 21 ; it then inserts : "ipse dominus ac redimtur noster ; like Go., it has "ante cuius sacratissima sede." The opening sentence resembles that of a preface in Ln. 411 (F. 110, l. 8) : "Tuum est enim omne quod

vivimus,"; F., p. 204, cites other similar expressions. 'Vivimus,' l. 4, for "vivunt," may have got into the text from Biblical reminiscences: Rom. xiv, 8; Gal. ii, 19, but "vivunt" seems imperative before "eorum"; cf. Be. 1503, *In agenda mortuorum, Alia oratio*: "Deus cui omnia vivunt." The phrase: "et in factura....sancti tui," ll. 5, 6, with "omni" before "factura," occurs in the *Immolatio*, No. 456, as also does: "qui magnum....triumpharunt," though somewhat enlarged, and with "tuis" for "suis."

42.

Cf. No. 139: "Deus qui sanctae martyre tue Eulaliae pro poena gloriam, pro morte uitam, pro infirmitate uirtutem, pro passione coronam tribuisti."

* "qui," l. 28, is superfluous as a matter of grammar; "it is probably due to a slip of the scribe who has combined the two forms: 'Ipse enim pridie'...and 'Qui pridie....'" [H. A. W.]

43.

Benedictio populi for the feast of SS. James and John, Re (Ch. 306, Ben. 626); for the feast of St. John Ev., ms. Paris, B.N. lat. 987 (cf. Æ. 50), with "tuis apostolis" for "tuos apostulos," in 987, "qui" (Ch., Ben.), "quique" (987) for "dum," l. 32, "praeparasti" (Ch.) for "praetulisti," l. 33. All three have "Fac plebem tuam" for "Da plebi tuae," l. 35, and "exorando formauit, alter euangelizando eructauit" for "exorando....formauit," ll. 35, 36; they omit "hoc," l. 37; 987 has "super" for "supra," p. 14, l. 2; Ben. and 987 add "prae amore" after "accubuit," l. 2, for which word Ch. has "recubuit." The benediction appears also (for St. John Evangelist's day) in B.M. ms. Harl. 2892, with some slight differences from the text of 987.

43a.

* "tuos," p. 13, l. 31; the explanatory "dum" seems to require "duos," with which compare No. 379, "gemellum lumen"; but "tuos" or "tuis" is found in *all* the texts.

45.

Ln. 338 (F. 44, l. 3), 344 (F. 49, l. 5); Gl. 645 (W. 171, V.); P.G. 288; a collect after the preface for the feast of SS. Peter and Paul, Ln.; a *Post communionem* for that of SS. Philip and James, Gl., P.G. These texts commence with "Beatorum apostulorum [Philippi et Jacobi] domine quaesumus" or "qs. dne." and end with "percepimus" (V. "percipimus") tua sancta laetantes"; P.G. has "dona" instead of "sancta"; Go. alone has both "sancta" and "dona."

46-50.

The term "Infantes" is found in the Kalendar of Carthage and in Gallican and Mozarabic *liturgica*; that of "Innocentes" is purely Roman.

An argument against the Spanish origin of *Go.* is afforded by this festival being observed on Dec. 28 or 29, and not on January 8, the day appointed in all the Mozarabic mss., e.g., "*Allisio infantum*" in Paris, B.N. lat. n. a. 2172; cf. *Le Liber Ordinum*, Paris, 1904, p. 451 n. 8.

46.

The Merovingian scribbling at the foot of the page: "*gaudens exultat dicens, karissimi zonay*" is most probably a reference to the rejoicing Rachael, "*beata de martyrum perpetuitate secura*," No. 47. The word "*zonay*" is not, like the four preceding words, Latin; it would appear to be a foreign or patois one which ought to provide a clue to the locality where the manuscript was kept shortly after it was written, for palaeographers are agreed that the sentence cannot have been inserted later than the ninth century. It is capable of a triple interpretation:

(i) Old German or Gothic for "*Söhne*" (sons); this explanation, first suggested by Mgr. G. Mercati, has been upheld by Dr. Alfred Holder of Karlsruhe, who in consequence congratulates us on the discovery of a new Gothic word which he takes to be the vocative plural of *sūnūs* ("son"); this vocative plural is unfortunately absent from Ulphilas, but Dr. Holder has no hesitation in taking "*zonay*," with short *o* as = "*sunaw*," the vocative singular is "*sunau*"; he calls attention to a short *o* in Gothic words frequently replacing *u*, e.g. "*Lokan*" = "*Lucan*." There is, unfortunately, no instance of *Z* commencing a Gothic word except in the case of proper names. I have thought that the word might possibly be a local form of "*sunjai*" (= in truth), which occurs twice in Ulphilas, Mat. xxvi, 73, xxvii, 54, meaning "*vere dilectissimi*."

It is known that varieties of Old High German were spoken in the ninth century on the borders of the Rhine.

(ii) A transcription of the Hebrew *אֶלְשֵׁם*, "my lambs"; it is true that the plural of this collective word is not found in classical Hebrew; it is here adopted after "*karissimi*"; but it is highly problematical that a Hebrew word could have been added to a Latin phrase at that time.

(iii) A third interpretation of the word is suggested by Sir George Warner's Introduction to the Stowe Missal (H.B.S., vol. xxxii), p. xlii, where the word "*sonid*" in Ogham form in the Colophon of that ms. is interpreted as the nearly homophonous Irish word "*sonaid*" = happy, blessed, prosperous (in Whitley Stokes, *Archiv für celtische Lexicographie*, Vol. III, p. 26 = *sound*). This again would be an appropriate expression in the mouth of Rachael, "dearest and happy ones."

The phonetic difficulty in all three interpretations is the occurrence of the *Z* for *S*, which represents a different sound.

The Rev. C. Plummer writes: (i) "The Irish adjective for happy, prosperous, exists in three forms: *sona*, *sonaid*, *souaide*. If the word in the ms. is to be identified with this, it must be the plural *sonai* of the first form; the Stowe Missal word corresponds with the second form, with final dental."

(2) "In late Irish mss. (14th century), *z* occasionally occurs as a digraph for *st*. I do not know the origin of this, nor how far back it can be traced. But it occurs to me that if we might read *z* as *st* and the *y* as *þ*, we might perhaps have here a Gothic word corresponding with the modern German *stöhnen*, to sob, weep convulsively, and that it might be the beginning of a sentence: 'stonap ni vaight,' 'weep not at all,' which would suit the context very well."

47.

The Mozarabic *Post nomina*, L.M.S. 212, agrees with the text of Go. with very slight variations: "proferebat" for "præferebat," p. 15, l. 1, and (in one ms.) "quia" for "quae," but with the addition at the end of "quo eorum meritis et salus uiuentium et defunctorum quies impetretur." "This addition is worthy of note as showing the interpolations which the Mozarabic Ritual has suffered by its continued use to later times, and from which the Gallican services have in some degree been spared by being so early set aside." [N.F.]

As far as "secura," l. 4, this collect is found as the *Post nomina* of Bo. 799 (L. 91), "Deum omnipotentem oremus qui b.....tribuit ut R. s, pl., qui perferiebat ex dolore gemitu, n. e. c. s.; qui licet n. d. p. i. a. c., erat tamen de martirio beata perpetuitate secura."

48.

The second part: "Da huic etc.," l. 16, is identical with the second part of the Mozarabic *Collectio ad pacem*, "Deus qui martyris etc.," L.M.S. 213, except that that text has "nomini tuo" for "tuo nomini," l. 16, and inserts "et pacis" after "fidei," l. 21.

It will be noticed that in this *missa* Go. has no *Collectio ad pacem*. "From the latter part of our *Collectio post nomina* appearing in M. Mozar. as a prayer *Ad pacem*, it would seem as if the copyist of the M. Goth. had fused the two into one." [N.F.]

49.

N.F. follow Vezzosi in comparing the pseudo-Augustine (ed Migne, P.L. xxxix, app. Sermo 220, § 1): "Quos Herodis impietas lactentes matrum u. a., q. i. d. m. f., quos i. m. f. i. exortos, u. p. e. e. g., q. p. p. decoxit (for "discussit").

"Martyrum flores," l. 29, may be a reminiscence of Prudentius:

"Salvete flores martyrum
quos lucis ipso in limine
Christi insecutor sustulit
ceu turbo nascentes rosas."

The clause "rutilante, l. 32.....genetori," p. 16, l. 2, appears in Bo. 800 (L. 93), *Contestatio* for this day: "Qui rutilante," with "ciuitate" for "ciuitatem," without the word "enim," l. 33, with "predicabant" for "praedicant," l. 34, "nequieverant" for "non poterant," l. 35, "loquentur" for "loquuntur," l. 35; it omits "sanguine....sermonem," ll. 35-37,

and concludes: "Infans Christus transmittit ad celus, n.e.p., p.e. geneturi," p. 26, l. 2.

* "Qui aetate," l. 33, is the reading of the ms.; N.F., although retaining the erroneous "quia aetate" of the previous editors, acknowledge that "qui aetate" seems the better reading.

"Exenia" = ξένια

* The earlier editors all place a full stop after "perpetrata," p. 16, l. 3, connecting "paruulorum.....perpetrata" with "primicias exhibet genetori." This punctuation takes no account of the large initial letter given by the scribe to "Paruulorum"; and it is difficult to assign a satisfactory sense to "prestat," if used absolutely, as it must be here, if it is the first word of a new sentence. If, as the capital letter suggests, a full stop is placed after "genetori," the sense is fairly clear, though there may be some doubt who is meant by "hostis." The word may refer to Herod, though "Herodis scelere" is against this: or it may be used generally of any or all of those concerned in the slaying of the children.

With the concluding phrase: "qui unum te etc.," l. 8, cf. the Mozarabic preface for the tenth Sunday *de quotidiano*, L.M.S. 1393: "una divinitas etc.," the Bobbio fragment in J.T.S. Vol. V, p. 67 and Bo. 935 (L. 488). Mr. Edmund Bishop points out (*Cerne*, 257) that the passage in Go. reads as if in direct contradiction of Moz. and Bo.

50a-e.

Cf. Re. (Ch. 307, Ben. 626), Æ. 7, which combine *a* and *e* into their first clause: "Concede quaesumus domine plebi tue innocentum (Re. 'innocentiam, per') gratiam, qui tibi consecrasti primitias martyrum ab innocentia parvulorum"; *d* and *e* form the second and third clauses with "in cruore" (Æ., "in cruorem" Ben.); in *e* they have "illuc" for "illic" and add "in perpetuum" after "gloriantur"; Ben. Æ. have "post" for "per." The benediction also occurs in Paris B.N. ms. lat. 987; and in B.M. ms. Harl., 2892, with slight variation from the text of Æ.

50b.c.

N.F. here note: "Hence we may gather that this *missa* is of later date than the tenth Persecution."

* l. 15, "in confessione" may mean "by way of their confession," but the accusative better balances "in uerba" and seems required by "coaptasti."

l. 18, "tempore" requires with it "hoc" or "praesenti", cf. pp. 21, l. 15, 40, l. 32, 41, l. 28.

51-63.

If a proof were wanted of the late compilation of Go. or rather of the exemplar from which the present ms. was taken, it is afforded by the first day of January being called *Circumcisio Christi* instead of *Octava domini*. The earliest known distinct reference to the feast of the Circumcision is the eighteenth canon of the second Council of Tours, A.D. 567: cf. Morin, *Liber Comicus*, p. 36, n. 1; at Rome the kalends of January first

bear the title of *Circumcisio* at the beginning of the ninth century; but the eighth century Luxeuil Kalendar, ms. Paris B.N. lat. 14086, has ".....*D. n. I. Ch. secundum carnem.*"

51.

The whole of this *Praefatio* has strange and unusual expressions. With the concept: "Ut intra...parturiat," ll. 32-33; cf. p. 21, ll. 14, 15; "quos materno sinu sancta gestat ecclesia"; p. 90, l. 17, "in matris ecclesie gremio." Gg. 99 (W. 85, R.O.C.), Gb. 142 has a somewhat similar expression: "Da quaesumus omnipotens deus, intra sanctae ecclesiae uterum constitutos."

52.

Some of the expressions in this *Collectio* denouncing pagan superstitions may originally have formed part of a *Missa ad prohibendum ab idolis* for this day.

53.

With ll. 17, 18, cf. G.V. 472: "communio defunctis opituletur ad requiem, uiuentibus proficiat ad salutem."

55.

"Quia in te.....agnoscimus," p. 17, l. 38-p. 18, l. 6, occurs in the Alcuinian appendix of prefaces, Gg. 296 (W. 243 (R), 259 (O)), Lf. 69, Me. 25, and in P.A. 318 for the third Sunday after the Epiphany, in Gg. W. (R) as a *dominicalis*, which does not go beyond the word "transigamus." The Muratorian version omits the words: "et nullum tempus," p. 18, l. 1; Gg. and Me. have "et mouemur"; all the texts have "quod" for "quo" before "a beneficiis," l. 2, and "uariis etenim" for "his autem diebus quos uariis"; after "memoria," l. 5, they insert "praesentis uitae tempora exornat (Lf. 'exornant'); unde et nos uel i. l. p. g., u. p. b. t. agnoscentes, indefessas maiestati tuae grates exsoluimus, per etc." Gb. 23 (from Gg.) begins: "Et te benedicere," omits "omnipotens sempiterne deus," p. 17, l. 38; it has "quod" for "quo," omits "tuae" on p. 18, l. 2, and ends "tempus agnoscentes indefessas maiestati tuae grates exsoluimus"; Amb. (iv) 97 begins: "Et te benedicere," reads "quod," "causa" and, after "agnoscimus," l. 6, ends: "et laudibus ueneramur"; see here Ceriani's note in Amb. (iv).

* It is tempting to read "innouamus laetitiam" for "innouante laetitia," p. 18, l. 5, "but the latter words seem to have been no difficulty to the people who borrowed part of this *Immolatio*; they occur in the eighth century Gelasian R. and S., in ms. Ottob. 313 and elsewhere, and Ceriani has restored them to the Ambrosian missal, putting commas before and after the words." [H. A. W.]

The section commencing "et propterea," l. 7, forms part of the *Contestatio* for this day in Bo. 803 (L. 107), with "exsulemus" for "exsultamus," l. 7, and with "quia sicut.....legitima," ll. 7-10, changed into "quia scimus in hodiernum diem salutaris fieri natalis

octauum legitimam." Bo. omits from "ordinata commemoratione" l. 11, to "ueneramur," l. 14, and commences the next clause with "Quia" instead of "Qui"; its omission of the words "iugum diabuli" l. 16, may be an error of the transcriber. It also leaves out the clause: "circumcisis....spiritalis," ll. 17-20, and all the words after "aduenarat," l. 21.

With "nullumque momentum," l. 2, cf. *Cerne*, 261.

Another non-Roman text, L.M.S. 175, for the Circumcision, has expressions somewhat similar to those of the section which begins: "Qui sicut mortalitatem," l. 14; being a *Post nomina* collect, it naturally uses the second instead of the third person singular: "Domine Iesu Christe, qui mortalitatis hominem sic adsumsisti, ut m. nostram c., sic iugum l. i. tua carne suscepisti, ut a nostra carne (for 'ceruice') discuteret (*one ms.* has 'eum discuteret'), sic circumcisis i. c. c. es ut nos sine uulnere carnis in corde purgares; atque utrique (*var. lect.* 'utroque,' 'utrorumque') sexui p. c. s., quum ex uirginitate genetricis ipse (*one ms.* 'uir') tanquam sponsus procederes, et utrumque sexum in sacramento incarnationis amplecteret, suscipiens scilicet uirum natum (*var. lect.* 'natus') a femina"; after a passage referring to the Presentation in the Temple, it proceeds: "Te quaesumus, ut sacrum circumcisionis diem solemnitate uotiuua nobis prosequentibus, orationes supplicum placatus exaudias et offerentium sacrificia sanctificata suscipias"; it concludes with the usual prayers for the dead.

57.

The corresponding prayer in the Mass for the feast of St. Peter's Chair, No. 154, repeats with slight alterations the expressions of this collect, some of which are found in No. 431.

Cf. also the *Post secreta* in Mone's third *Missa*, p. 21: "Recolentes igitur et seruantes praecepta" All four collects must have followed immediately the Canon, and are built on the same model.

The term "eucharistia legitima," which also occurs in No. 271, is found in Mo., second *missa* (p. 18), fourth (p. 24), and fifth (p. 26), and in L.M.S. 607; "Legitima oratio" is found as early as Tertullian, *De fuga*, c. 2 (P.L., ij. 126).

58.

Probably an adaptation of Ln. 470 (F. 161, l. 16): Bi. 30, Be. 129, P.A. 446; Gg. 11 (W. 13, R.O.C.), Gb. 7, Me. 8, P.G. 188, where it occurs in a direct form as a collect for Christmas day or its vigil: "Omnipotens sempiterne deus, qui in " and with "natiuitate" (for "circumcisione")constare, da nobis quaesumus in eius.....consistit" W. (O.) has "protectione" for "portione." Go. has apparently not only altered the occasion and changed the form of the collect, but has adapted it to its new surroundings by the addition of the final clause: "et orationem etc.," l. 11.

60d.

Perhaps part of an earlier *Missa ad prohibendum ab idolis*.

61.

Cf. No. 541, and Stowe, f. 59^r: "Refecti spiritalibus escis cibo cælesti, corpore et sanguine domini recreati"; with "corporis....redemit," l. 37; cf. "quos sanguinisredimisti," p. 87, ll. 3, 4, and "effusione tui sanguinis nos esse redemptos," p. 136, l. 29, and also "quem pretioso sanguine redemisti" of the *Te Deum*.

62.

Bi. 19, Be. 66, P.A. 435, *Post communionem* for Adv.³, with "omnipotens deus" after "exoramus," l. 4, and "domine" before "sacramentum," l. 5; cf. the beginning of Ln. 412 (F. 111, l. 3), which prefaces the collect with "Omnipotens sempiterne deus"; cf. also Be. 215, *Post communionem* for Epiph.²: "Praesta quaesumus omnipotens deus ut.....ueniam," omitting "fiat." It forms part of the *Consummatio missae* in the *Missa Romensis* of Bo. 780 (L. 24) which begins: "Gracias tibi agimus.....tuamque misericordiam humiliter postolamus ut h. t. domine sacramentum..... sed sit i. s. a. u.," which is cited by Gerb. 240 (Amb.) as the *Post communionem* of a *Missa Ambrosiana cotidianis diebus*, with "imploramus" for "postulamus."

63.

A very careful examination of the title in the manuscript leaves no doubt that N.F. were right in supposing "that this Benediction belongs to the last *Missa*, being added as a substitute at will for the former one," as against Mabillon's conjecture that it belongs to a *Missa ad prohibendum ab idolis*. No such mass is found in Go.; though, as noted above, individual expressions may bear some reference to a practice which had fallen into desuetude when it was copied.

It is curious that this *Benedictio* is appointed for Pent.⁷ in Re. (Ben. 633) with, in *c*, "caritatem uniat (!)" and "semper" before "uos"; in *d*, "quaeque" for "quaecumque"; and in *e*, "mala omnia," "quam semper rogatis."

It occurs in Munich clm. 6430 (saec. viii et ix, from an exemplar of vij ex.) copied, according to Dom Morin (*R.B.*, vol. xxix, 1912, p. 168 sq.), for Freising from an Autun exemplar.

63c

can be paralleled by two Mozarabic formulas, viz. L.M.S. 1433 (second *Benedictio* for the fourteenth Sunday *de quotidiano*), which begins "Largitor gratiarum": "abstergat propitius mala omnia q. g., e. t. ueniam quam ab eo deprecaturis," and Miss. Mozarab. ed. 1755, p. 447, l. 56, which begins "Vota uestra"; "auferat a uobis o. m. q. g., e. t. g. q. ab eo deprecaturis"; cf. also Gb. 336 (Gel); Gg.W. 309 (O); Æ. 24; in most benedictionals a *benedictio* for a rogation day: 'Indulgeat vobis mala omnia q. g., e. t. (Gb. 't. vobis') ueniam quam ab eo deprecaturis.'

64-75

are apparently prayers during the night service of the Vigil of the Epiphany previous to the Mass.

"The Gallican service books seem invariably to read Ephiphania or Ephyfania." [N.F.]

67.

With this, as far as "appare," l. 35, cf. Gg. 11 (W. 18, R.O.C.), P.G. 197, Me. 16, *alia oratio*, which alter "mundi creator et rector" into "fidelium splendor animarum" and simplify "hunc superuenturae sollemnitatis diem," l. 32, into "hanc sollemnitatem"; they omit "lumen," l. 34, and in its place have, after "appare," "claritatem, per etc." W. (O.) omits "tibi," l. 34.

The second part: "ut salutare etc.," l. 35, is found in Bi. 30, Be. 128; Gg. 11, 17 (W. 12, 18, R.O.C.), Gb. 7, 18; P.G. 188, 197, *ad uesperas* for Christmas and Epiphany: "Concede nobis omnipotens deus ut salutare t. n. c. luce mirabile (Gb. 'mirabili'), quod ad salutem (Bi. 'a salute') mundi hodierna festiuitate processit, nostris s. i. c. o."

69.

The first collect for the vigil, Bi. 49, Be. 186; for the Epiphany, Gl. 502 (W. 11, V.R.S.), Gb. (Amb.) 16; *Oratio super populum* for the vigil, P.A. 313, Amb. (iv) 76; all of which commence: "Omnipotens sempiterne deus." The "ac" of Go., l. 17, instead of "et" and its "stellae notitia," l. 17, are unique, all the other sources having: "stella iustitiae"; the Ambrosian mss. and S² have "adorauerunt," V, "adorarent"; "tui" is omitted in P.A., which inserts "nobis" after "concede," l. 16; Bi. has "per haec" for "semper in," l. 16.

70.

* The first "operum" in l. 23 is deleted in the ms. by dots placed in the middle of each letter; this escaped the notice of, or was not understood by, Tomasi and has led to an elaborate explanation of the double occurrence of the word.

* The alteration by N.F. of "caritatis," l. 32, into "claritatis" seems unnecessary; the former word is in antithesis to "peccatorum," l. 31.

72.

The construction of l. 12 is: "Ne....uitae cursus teneat incertum iter."

* "enigmatē...ueritati," ll. 16, 17. There clearly should be two datives or two ablatives; a later reviser of the ms. placed a wavy line in the margin to indicate that there was some difficulty in the text; "enigmati," to the Jewish church, "ueritati" to the Christian, seems the best alteration, but the suggested "enigmatē....ueritate" of N.F. "in a figure, in truth," is very plausible.

74.

Bo. 805 (L. 111), *Collectio* (!) for the Epiphany, with "nupciali[a]" for "nuptialium," l. 33, and "annis" for "annuis," l. 34.

75.

N.F. call attention to there being no traces in Go. of the baptism of catechumens on the vigil of the Epiphany, which prevailed in Gaul towards the end of the sixth century; cf. Duchesne, *op. cit.*, p. 294, n¹.

76.

The strange commencement: "Incorruptarum naturarum beneficiorum dominum" may be partly paralleled by that of No. 234: "Incorruptae aeternitatis deum et inuiolabilis naturae dominum."

77.

With this, as far as "protegat," l. 26, cf. Bo. 805 (L. 113), *Ad pacem* for the Epiphany with "hodie" before "sanctificationem," l. 22.

* "se," l. 28; sē is a recognized abbreviation for semper (cf. W. M. Lindsay, *Notae Latinae*, p. 285), but it seems best to omit the word altogether.

78.

The expressions of the last sentence recur in No. 84.

79.

Bi. 41, Be. 194; Gl. 502 (W. 11, V.R.S.), Gb. 17; Gg. 17 (W. 17, R.O.C.), P.G. 196, Me. 16, Lf. 67; third collect in Gl.; *alia oratio* in Gb., Gg., P.G., Me.; *Ad populum*, Lf.; one of the prayers *ad uesperum uel matutinum*, Bi. Be. All except Gg. (C.) have "quod" for "quem," l. 9; "aspirasti" occurs in Gb. and the Gregorian texts; "aspersisti" in Bi., Be., Gl. (V.R.); Gg. (C.) adds *m*² "in" before "cordibus," l. 9.

80.

This, as far as "ostenderet," l. 20, is appointed for the Epiphany in Bo. 805 (L. 114); C.C.C.O. 98; Re. (Ch. 320); Gb. 16; P.G. 553 (from some "Gelasian" source); Gg. 294 (W. 257, O.), and for the first Sunday after it in Lf. 68. Gb. has "Qui" for "Quia," l. 14; Gg. omits "in," l. 15; all have "misericordiam" for "uirtutem," l. 15; Bo. and Re. have "salutarem" for "salutare"; all the texts except Go., Bo. and Gg. read "quo" for "qua," l. 16; all have "remotis" for "mundi," l. 17, omit "in salutem omnium," l. 19, and for "radius tuae lucis," l. 20, have "radio suae lucis"; instead of "declarans," l. 16, C.C.C.O. has "degens!"; the others, except Bo., "eligens"; Bo. and P.G. omit "ad" before "adorandam," l. 17; in Gg. (O.) it is added above the line, probably by the first hand; Bo. has "adoranda...infanciam" for "uiros," C.C.C.O. has "magis," Re., Gg., P.G., Lf. have "magos"; for "produceret," l. 19, all have "perduceret."

The ending: "Propterea, etc.," which occurs here, l. 21, and in No. 306, is found in connexion with this *Immolatio* only in Bo. *l.c.*, with "cessacione" for "fine," but it occurs as the conclusion of the *Praefatio*: "Te quidem omni tempore" in Bo. 854 (L. 261), G.V. 743, 749; Gl. 572 (W. 89, V.S.), Gb. 91; P.G. 272, Me. 73, with "paschali-bus" inserted before "gaudiis" and "in orbe" for "in orbem." The expression "profusis gaudiis" is also found in Ln. 469 (F. 160, l. ult.).

81.

This *Benedictio* appears under three forms:

(i), (ii), In Re. (Ben. 627) for the Octave of the Epiphany and in Æ. 8, for the Epiphany; with, in *a*: "dignatus es eligere et ut (Æ. 'ut eum') eligeres tot miraculis demonstrare"; they insert *b* later on and in *c* have: "In quo te ad a. (Æ. 'ad te a.') s. noua magos perduxit, et Iordanis tuo baptismo sanctificari meruit: necnon et aquae pallor in Cana Galilaeae u. (Æ. 'unum') p.": in *d*: "Quaesumus" after "Esto" (l. 13). Their second clause is: "Da plebi tuae redemptoris sui plenum cognoscere fulgorem, ut per eius incrementa ad perpetuam claritatem perueniat." This clause is repeated in Ben. There follows a combination of *e* and *f*: "Concede ad t. q. corda fidelium, ut iuncta c. a. i. e., tibi deo cantet gloriam plebs deuota. Amen." Their third clause is a version of *b*: "Et qui d. e. hodie a Iordanis fonte (Æ. 'ad Iordanis fontem') fons a. u., d., et tuo baptis-mate sanctificare, tribue populis tuis perpetua pace gaudere et splendore gratiae tuae cor eorum (Æ. omits c. e.) semper accendere (or 'accende'), Quod ipse etc." This also occurs in Paris, B.N. mss. 987 and 12048, and (with some modifications of the text of Æ.) in B.M. ms. Harl. 2892.

(iii) In Re. (Ch. 308), *In die theophaniae*, it appears thus: after *a* there follow: *d*. "Esto quaesumus tuae etc.," "Da plebi etc.," "Conuer-te etc." as above, but with "protecta" for "deuota," *e*, as in Ben., and *b*. "Ut qui etc." as in Æ., but with "eorum."

b appears in the Benedictional of Egbert, Paris. B.N. lat. 10575, *Benedictio epiphaniae ad uesperos*, beginning: "Deus mirabilium," with "Et qui d. e. hodie ad Iordanis fontem f. a. u. d.," and, so far as "descendere," in P.G. 484, where its text agrees with that of Æ.

85.

The meaning of the opening sentences is not clear; Mgr. Mercati suggests to read in l. 8, "potestati subnexus" or "submis[s]us," as apparently the sense demanded is "though sublime in majesty, yet subject to authority," as in the next two explanatory clauses; for this meaning of "subnexus" with the ablative, Lewis and Short cite one doubtful passage in Tertullian. As the text stands, it must mean "supported by power," in apposition with "maiestate sublimis."

With "qui ad omnium....intrasti," ll. 10, 11, cf. L.M.S. 192, *Alia [missa]* for the Epiphany, beginning: "Deus qui nobis": "siue quod aquas baptismate suo ad o. g. l. l. a. s. i.": with the last clause, l. 13,

cf. the *Collectio ad pacem* in the mass of S. Cecilia, No. 114: "ut pax quae profertur in labiis etiam cordibus non negetur."

86.

This, as far as "reuocat," l. 31, is found elsewhere only in Ambrosian texts: Bi. 43, Be. 199, P.A. 315, Amb. (iv) 81, Gb. 17, beginning: "Qui te nobis.....caelis in uoce tonitruī p., u. s. caeli d., et te patrem l. ae. (P.A., 'aeterni luminis')....et tuum (Gb. 'tecum') unicum filium per speciem columbae sancto spiritu declarasti; susceperunt hodie fontes (Gb. 'fontes hodie') b. t., et abstulerunt m. n.,.....filios generando adoptione (Bi., Be., P.A. 'adoptiue') faciant a. u. ae., nam quos ad t. u. c. n. f., quos m. p. p. c., hos u. ae. recipiens ad regni caelorum gloriam reuocauit."

"apparitio," l. 34, for the Epiphany is chiefly, but not exclusively, a Spanish term.

87.

Preface for the Epiphany in the Ambrosian texts: Bi. 41, Be. 189, Amb. (iv) 78, P.A. 314, Gb. (Amb.) 16: "Qui a" (Be. Gb. 'quid,' but see Ceriani's note in Amb. iv) puerperio caelesti intulit mundo suae miracula....interuallo, aquam mutaret in uinum, et suo quoque baptisate s. f. i., idem I. Ch."; for "idem I. Ch." Gb. has "quem una tecum omnipotens pater."

* Were it not that the expression "ut adorandam magis ostenderet filium," l. 5, occurs in all the Ambrosian texts, one would be tempted to take "adorandam" to refer to "majestatem" and to read "stellam," by means of a star. "Adorare" occurs twice in the Epiphany narrative in the Gospel, but always "adorare puerum," not "stellam." In Ceriani's reprint of the Ambrosian missal, "stellam" is printed "Stellam"; he evidently took it in the sense of Rev. xxii, 16: "I Jesus...am the bright and morning Star," and Numb. xxiv, 17: "there shall come a Star out of Jacob."

* "uina," l. 6, seems necessary in apposition to "aquas"; cf. l. 32.

88.

The first line appears as the beginning of an Advent collect: Stowe, f. 16^r; Bi. 15, Be. 54, P.A. 430, Amb. (iv) 78, l. 20; Ln. 482 (F. 171, l. 20); Gl. 682 (W. 217, V.R.S.), Gb. 207; Gg. *passim* (W. 27, 32, 39, 90, 92, 105, 116, R.O.C.); Gb. omits "quaesumus."

With the rest of the collect cf. C.C.C.O. 98; L.M.S. 193; Bi. 40, Be. 188, P.A. 314, Amb. (iv) 78; Gb. 16 (Amb.); Gg. 16 (W. 17, R.O.C.); Gb. 16 (Gg.), P.G. 196, Me. 15; *Super oblata*, Ambrosian and Gregorian texts, *Secreta*, C.C.C.O., Gb. (Gg.); *Post nomina*, L.M.S.; for the Epiphany or (in Ambrosian texts) its vigil: "Ecclesiae tuae quaesumus (Amb. omit 'quaesumus') domine dona propitius (Amb., Me., 'propitius dona') intueri (Bi., Be., Amb. (iv), 'concede'; C.C.C.O., 'intueri propitius'), quibus.....sed quod eisdem etc." Bi., Be., Amb. (iv) have "aut" for "et," l. 11, "proferatur" for "profertur" and

end with "declaretur" after "muneribus." C.C.C.O., L.M.S., Gg. (W), Me. omit "offertur," l. 12, and add "et" before "sumitur"; the "quod" after "sed," l. 11, which does not appear in the ms. of Go., though necessary for the sense, is also missing in L.M.S., in Gg. (C. only), in the *Sacramentarium triplex* at Zurich (cf. Dom Cagin, *L'Eucharistia*, p. 64, n. 1), and in Gb. P.A. ends "declaratur Iesus Christus etc." L.M.S. has "munera" for "dona," "propitiatus" for "propitius," it inserts "unigenitus tuus declaratus" or "declaratur" before "offertur" and adds a final sentence as to the living and the dead. C.C.C.O. ends "declaratur, immolatur et sumitur Iesus Christus dominus noster qui tecum."

89.

An amplification of the *Ante orationem dominicam* for Christmas day, No. 20; with the conclusion, "Indigni etc." Cf. that in Mone's sixth mass.

91b.

N.F. remark: "This *benedictio* bears marks of Spanish influence, there being two distinct references to the miracle of the feeding of the five thousand, which in the Mozarabic Missal is added to the three great events which the rest of the Western Churches celebrate on this festival. Indeed the words of this second clause are taken from the *Inlatio* in the M. Moz. [L.M.S. 195]: "Insuper infu[n]disti aquas hydriis, aquis uinum....., ita in ora omnium (2 mss. 'hominum') cibus...frustrorum plurima relata sunt cophinis." It will be observed that the two clauses which mention this fourth miracle do not form part of the Roman benediction which follows."

91c

occurs in ms. Munich, clm. 6430.

91c-h.

Cf. Gg. 365, note f. (W. 248, R.). *Benedictio in Teophania* "Descendat domine a. s. t...spiritus sanctitatis ille...Iohanne dominum baptizante.....est descendisse." It proceeds with *d*, reading "qui" for "quae," l. 5, and "hodie aquarum saporem in uinum mutast"; it replaces *e* and *f* by one new clause and combines *g* and *h*, reading: "subripiat sed per bong....hi qui in adoptionem, etc." It has nothing to correspond with *z*.

91d.

* l. 5; "quod" seems, on the whole, a preferable emendation to "qui."

91g

occurs in Re. (Ben. 641), *In natiuitate S. Nicastii*, with "Effunde super," "eos" and "surripiat," in *Æ*. 10, for the Mass of St. Sebastian, with "Effunde super eos d. s. u. ut n. in eos i. aut uiolenter subripiat

a. f. d." ; it is also found in Paris, ms. B.N. lat. 987, in the Benedictional of Robert and in the "Gellone" Sacramentary.

91g, h

occur in Munich clm. 6430, said to be of Autun origin (*R.B.*, Vol. xxix (1912), p. 188), with spiritalia," "subripiat" ; after "perseuerantiam," l. 14, it goes on : "ab impulsu Satanae saluare digneris."

92.

This occurs later on as a *Post communionem* in one of the Sunday Masses, No. 530, with "uiscribus" for "pectoribus," l. 25, and "ad spem" for "in spem."

93.

C.C.C.O. 192 ; Ln. 481 (F. 170, l. 20) ; Gl. 510 (W. 19, R.V.S.), 685 (W. 221, V.), Gb. 41 ; P.G. 221 ; An *Ad populum* for XL¹ vj, Gl. 510 (V¹) ; XL¹ v, Gl. 510 (R.S.), Gb. ; mens. dec. vj, Gl. 685 ; a second collect for the same season, Ln. ; at vespers, XL¹ iv, P.G. ; *Post communionem* for virgins, C.C.C.O. The words "domine" and "ad" are wanting in Gb., and "ad" in C.C.C.O. ; Gl. 685 adds "quaesumus" after "domini" ; Gl. (V) has "tribues," l. 31 ; Ln. has "profiteri" and C.C.C.O. "participare" for "proficere," l. 31 ; C.C.C.O. inserts after "sacramentis," "sanctarum uirginum tuarum meritis."

94-105.

The exact day for which this *Missa* for the *Assumptio B.V.M.* is appointed in Go. and in the Luxeuil Lectionary must fall between that of the Epiphany, Jan. 6, and St. Agnes, Jan. 21 ; it is the day referred to by St. Gregory of Tours, *De gloria martyrum*, I. 9 : "Huius festiuitas mediante undecimo mense celebratur" ; it is therefore almost certainly Jan. 18, the Gallican date for a festival of our Lady until the beginning of Charlemagne's reign. It is true that this feast is called simply *Festiuitas S. Mariae* in a homily attributed to St. Caesarius of Arles, in the Luxeuil Lectionary, and in the Luxeuil Kalendar of the eighth century, Paris, B.N., ms. 14086. The Romanized Gallican Benedictional, Munich clm. 6430, appoints it for the Purification, but places it between Jan. 13 and Jan. 22. Dom G. Morin's theory (*Le Messager des fideles*, Vol. v (1888), p. 343) of a primitive feast of the mother of God, "la Maternité," kept generally in the West on Jan. 1, in Gaul on Jan. 18 and in Spain on Dec. 18, a week before Christmas day, is scarcely supported by sufficient evidence. Mabillon, *De Liturgia Gallicana*, p. 118, produces evidence from Epternach, Corbie and Fleury for the title "*depositio*," and the Martyrology of Rheims gives *transitus* for the January feast ; but the title and the expressions in the text of the *missa* in Go. and Bo. leave no doubt that it was a commemoration of the Assumption ; the Echternach Kalendar of A.D. 717 (Paris, ms. B.N. 10837) has for Jan. 18 : *Cathedra Petri in Roma et Adsumptio sanctae Mariae*. Hence the statement in the



Dictionnaire d'Archéologie Chrétienne et de Liturgie, vol. I, col. 2991, n. 1: "il n'est pas démontré que la fête du 18 Janvier ait été celle de l'Assomption" requires modification.

It would be out of place here to discuss the precise meaning of the titles of the two *missae* in Bo: one, "in sanctae Mariae solemnitate," preceding that of "in adsumptione"; for Dom Morin's explanation, see *op. cit. supra*, viz., the possibility that the first is that of the Vigil, must not be lightly put aside.

The Irish kept the Assumption on the same day, Jan. 18, as the feast of St. Peter's Chair; cf. Mart. of Ængus the Culdee (c. A.D. 800), H.B.S., XXIX (1905), p. 230. The date of the appointment of the commemoration on Aug. 15 at Rome does not appear to go back beyond the sixth century.

The fact that the feast in Go. is appointed for January and not December tells against a Spanish prototype for this part of the sacramentary; the December feast was kept there at least since A.D. 656, and there was none in January.

94

occurs in Bo. 811 (L. 131) in a similar position in the *Missa in Adsumptione sancte Mariae*, which repeats "sacramentum" after "praeconabile," and omits "est" after "quantum," l. 5; it rightly reads "quam" for "quem," l. 6, but omits from "concepit," l. 10, to "Fideli uoto," l. 12; after which words it concludes: "fratres karissimi, deprecimur, ut e. a. m. s., que beatæ Maria de partum....predicatur post transitum."

95.

For the occurrence of "non pati perire," l. 23, in the most ancient sacramentary texts, see Mr. E. Bishop's note, *Book of Cerne*, 256.

96.

The addition of the word *praefatio* in Tironian notation in the margin shews that some early corrector realized that this *Collectio post nomina*, on account of its expressions: "fratres karissimi," "imploremus," p. 31, ll. 3, 4, was really a *Praefatio Missae*.

97.

Bo. 812 (L. 132), *Secreta* for the Assumption; it omits "machinae propagator," l. 9, "Quae.....florens," ll. 11, 12; "merito," l. 14, "Vitasupplices," ll. 15-17; it has "caretate degens," (m²: uegens), l. 12; it reads rightly "Quam" for "Quae" after "pacem," l. 17, and ends after "discipulis," l. 18, with "nobis misere supplicibus." It is clearly a shortened form of Go.

Cf. also L.M.S. 1311 (eleventh century addition to British Museum add. ms. 30345), *Ad pacem* for the Assumption; it inserts "dignatus es" after "qui"; for "spiritaliter," l. 10, it has "habitare cordibus pacificis," and for the next clause, "tuamque uero in matrem etiam

permansisti corporaliter ut ita eam omnium efficeret credentium mater"; it alters "Quae....ubertate," l. 11, into "sicque d. u. t. p., digno illa in suo adornares exitum ineffabiliter praedicandum"; it goes on: "Insigne quoque eam florens castitate atque mansuetudine, sicque ab a. g. audiuit plena adesse dominum inquit tecum; ab Elisabeth iterum eidemque domini mater indicit benedicta in mulieribus. Certe singulariter dominum dinoscitur gestatura, angelis et cunctis gentibus pacem conceptura; cuius fides nouum in saeculo edidit mysterium, suum partus adtulit gaudium, uita concessit profectum, suum discessum hoc idoneum nobis adtribuit festum. Tuis que (=qui) pacem in huius adsumptione tunc prebuiisti discipulis, nobis quaesumus largiaris in huius sollemnitate gaudium omnibus, cunctis simulque hereticorum scandalis longis propellatur ab ecclesiae membris."

We are in ignorance as to when this was composed and as to the heretical scandals referred to, but the common matter seems to be a distinct Spanish symptom in Go. and Bo.

* Mabillon suggests to read "sollemniter" for "sollemni nuper," l. 18, but N.F. think that "nuper" refers to the recent introduction of the festival and, in confirmation, cite *Miss. Mozar.* 374, l. 38 (not in L.M.S.): "Unde post alia quaedam ipsius antiquiora sollemnia non fuit contenta deuotio fidelium; quin natiuitatis sollemnem diem superadderet hodiernum."

98.

Here again the *Contestatio* appears in a shorter form in Bo. 812 (L. 133), which commences: "Quo fidelis Israel egressa (!) est"; it inserts "Maria" after "genetrix," l. 24, omits "Quae nec....libera," ll. 25-27, and has "paradisi" for "paradiso"; its omission of "nesciens," l. 28, must be a slip, but its text is evidently corrupt, for it goes on: "damna de coetu"; it transposes "dolori" and "labori," omits "Nec uita...naturae," ll. 30, 31, and the two words: "uitae tabernaculum," and has "rus (=decorus) procedit" instead of "dignus prodit"; its other variants are: "conferentur," "seruauit" for "saluauit," l. 35, "refecerit," l. 39, and "et fruge curarit," ll. 39, 40. It is curious that both Bo. and Go. have "maledictione," l. 40, where the accusative seems required, but Bo. has also "benedictione," p. 32, l. 1; it omits "confirmat" and has "illa (!)" for "illius," and "serpens" for "serpenti," l. 1. It does not give any of the clauses between "damnauit," l. 3, and "nisi etiam," l. 15, the copyist having probably omitted two pages of his exemplar; Bo. has "talem matre adornassit egressum," ll. 15, 16, "qui" for "quae" after "ut," l. 18. The last words in Bo. are: "in quoris (=choris) uirgenum gloria tenens principatum, per ipsum quem laudant angeli."

The clause: "Quo fidelis israhel egressus est de aegipto," p. 31, l. 23, which occurs both in Go. and Bo., can have no reference to the Assumption; it seems to be the reminiscence of some Easter preface, and the "Parum....egressu," p. 32, ll. 14-16, reminds one of the "Nihil...profuisset" of the *Exultet*, p. 68, l. 7.

For other comparisons between Eve and our Lady, cf. Bi. 24,

Be. 85, *Praefatio*, Adv.⁶: "Et cum tuae inuocatione uirtutis etc." With "diuersis infulis etc.," p. 32, l. 19, cf. L.M.S. 924: "sacerdotalibus infolis redimitum."

Mr. Edmund Bishop, J.T.S., vol. viii (1907), pp. 289-293, calls attention to the striking parallel afforded by sermons vii, viii and ix, once ascribed to St. Hildephonsus of Toledo, but certainly written under Toledo influence in the 7th century, Migne, P.L. XCVI, 267-270, where the following expressions occur: "prae caeteris honorandum diem in quo dei genitrix uirgo Maria de mundo migravit ad Christum, quae dolori non subjacuit post partum, non labori post transitum. O admirabilem thalamum de quo speciosus forma prodiit sponsus. O lux gentium, spes fidelium, tabernaculum gloriae, templum caeleste, cui apostoli sacrum reddunt obsequium, ad cuius angeli canunt triumphum." "Haec est immaculata coitu, fecunda partu." Mr. Bishop writes: "It is clear that either the composer of the Assumption mass in *M. Goth.* had before him the text of Sermon ix, or the writer of Sermon ix knew the mass found in *M. Goth.* I cannot but think the first alternative is the true one."

100.

Cf. G.V. 705, which, in a *Collectio post secreta* in an Advent *Item missa*, has an invocation for the descent of (i) "uerbum tuum," (ii) "spiritus," (iii) "indulgentiae donum."

* l. 36. The ms. has "caelesti permunerationem"; it is impossible to say whether the latter is one or two words: "per munerationem." "Caelestem per munerationem" can pass without the necessity for adopting Mabillon's change: "caelesti permutatione."

101.

* Some word like "congregatam" seems required after "genetricis," l. 6.

103.

Æ. 12: Benedictional of Archbishop Robert (ms. Rouen Y. 7, ed. Wilson, 37); Pontif. Egbert (ms. Paris, B.N. lat. 10575, *Surtex Society*, vol. xxvii (1853), p. 86; all "In annuntiatione S. Mariae"; Re. (Ben. 639, Ch. 312), "in Nativitate S. Mariae"; in Egb., Rob., Ben., *a-c* form the first clause, *d* and *e* being respectively the second and the third; Æ. joins *a* and *c*, omitting *b*; Ch. joins *a* and *b*.

The variants are: in *a*, "capiant," and in *b* "haberet et fructum," l. 19, in all texts; in *c*, for "da plebi," l. 21, Re. (Ben. and Ch.) have "da huic plebi," Æ., Rob., Egb. "da ecclesiae tuae"; Æ. has "custodem angelum"; in *d*, Æ., Rob., insert "nostrum" after "redemptorem," l. 24; "formavit" for "firmauit" is the reading of Ben., Æ., Rob., Egb.; in *e*, Ch. has "exultent ecclesiae," l. 20; Rob. inserts "beatissima" before "Maria," l. 27; Ben. ends "gloriam de fructu sacramento"; Æ., Rob., Egb., "gloriarum de fructu pretioso"; Ch. agrees with Go. Ben. has a fourth clause applicable to the Nativity B.V.M.

This *Benediction* also occurs in Paris, B.N. mss. 987 and 12048 ("Gellone").

The B.M. ms. Harl. 2892 has as its first clause "Deus qui cum te non capiant celi. dignatus es in templo uteri uirginalis includi. ut mater integritatem haberet uirginitatis de spiritu. et incorruptionem de partum ? (*sic*) da ecclesie tue angelum custodem. qui te filium dei dominum christum concipiendum beate uirgini mariae superueniente spiritu sancto predixit." The second and third clauses are as in Æ. with slight variations.

It will be noticed that all these texts have the "Mariae fide concipiente" of l. 22.

103a

occurs in Munich clm. 6430, of Autun origin; cf. *R.B.* vol. xxix (1912), p. 168 sq.

104.

Ln. 369 (F. 72, l. 4); Gl. 666 (W. 197, R.), *Post communionem* for Nativ. B.V.M.; both with the plural "sumpsere" (Ln. "sumpsere") and "custodiant."

105.

For as far as "sensu," l. 4, cf. Ln. 338 (F. 43, l. 17), probably for the mass of SS. Peter and Paul, with: "interuenientibus sanctis tuis" and "mysteria quae frequentamus actu," l. 3.

"Actu subsequamur et sensu," l. 4, occurs in Ln. 311 (F. 17, l. ult.), 338 (F. 43, l. 18).

The second part of the prayer "et etc.," l. 4, sq., is paralleled by Ln. 428 (F. 125, l. 4), Gl. 628 (W. 155, V.), a votive mass for a bishop: "Deus qui nos sacramentis," with "n. i. r. u. c. s."

106.

The clause: "quae sic terrena....perueniret," ll. 17-19, occurs again in the *Collectio post nomina* of this Mass, p. 35, ll. 9-11, with "per consecrationem uirginitatis" inserted between "consorcium" and "perueniret," ll. 18, 19.

109.

Ln. 397 (F. 97, l. 25), first collect of an *Alia missa* for St. Laurence; with "quaesumus sancti Laurentii martyris tui" and omitting "et pacis sinceritatis."

110.

This, as far as "signauit," l. 21, is repeated, without the word "domine" in No. 436, and occurs three times in Ln.: 293 (F. 1, l. 4) for St. Tiburtius, 310 (F. 17, l. 15) for Saints in April, and 400 (F. 100, l. 7) for SS. Hippolytus and Pontianus. In the first "domine" is omitted, the second has "tibi etenim (domine *m*²) sacra festiuitas." It also

occurs in Bo. 885 (L. 344); *In sanctis martyribus*, omitting "sanguis" and with "profusus," "honoris," l. 21; in Gb. 168 (Gl.), *Praefatio* for St. Timothy, in Gb. 217, one martyr, and in Gg. 273 (W. 233, R.) for St. Stephen, all omitting "domine."

* In p. 35, ll. 29, 30, *either* read "quem," *i.e.* "domine deus noster" *or* suppress "quam" and read "regnanti" *or* retain "quam" and delete "filio tuo d. n. et."

The somewhat rare occurrence of the end of the *Immolatio* being written in full is probably due to the fact that the object of "concelebrant," l. 33, is not, as usual, "maiestatem," but the relative "quem" in agreement with "domine" or "quam" in agreement with "uictimam laudis."

III-142.

The *missae* of SS. Cecilia, Clement, Saturninus, Andrew and Eulalia are out of place here; they fall between Nov. 22 and Dec. 10; they may have been copied from a fragmentary exemplar.

Duchesne's note, *op. cit.*, p. 279, is misleading; the feasts of the Assumption, St. Agnes, and the Conversion of St. Paul are in their proper place; it is only those mentioned above which are misplaced.

III.

With the first sentence, cf. L.M.S. 46: "Venerabilem hunc diem (some mss. add 'passionis') triumphatricis Caeciliae cum summa dedicemus, dilectissimi fratres, deuotione," and with the last sentence: "Et sicut etc.," L.M.S. 246 (end) and Miss. Mozar. 434, l. 52; *missa* S. *Vincentii*: "ut qui martyri tuo Vincentio uictoriae dedisti coronam, nobis peccatoribus indulgentiam de tua larga pietate concedas."

II2.

Ln. 456 (F. 149, l. 28), first prayer of an *Alia missa* for the feast of St. Cecilia; Gl. 641 (W. 168, V.S.), collect for the feast of St. Juliana, 672 (W. 204, V.R.S.), collect for that of St. Cecilia; Gb. 29 (Gl.), St. Juliana.

For as far as "confundas," l. 8, cf. Gg. 21 (W. 21, R.O.C.), St. Agnes, 120 (W. 102, R.O.C.), St. Euphemia.

"Martyrae" occurs in Gl. (V.); "Martyris Caeciliae" in Ln., Gl. S²; "infirmi mundi eligis," l. 7, in Gb., Gl. S², Gg. 21, 120; Ln. has "prouiso" for "prouisum," l. 11.

II3.

With this, as far as "apprehendant," l. 19, cf. Ln. 459 (F. 152, l. 5), last prayer of a *missa* for St. Cecilia's day, with "fieri" inserted before "tribue," l. 16, and with "exequuntur" for "exhibent," l. 19.

The rest of the collect: "Ut sicut illis etc.," ll. 19 sq., is like that of Ln. 463 (F. 155, l. 27), for SS. Clement and Felicitas, which begins "In sanctorum tuorum": "Praesta quaesumus ut sicut illorum tibi grata s. m., s. n. s. a. r. o."

114.

With this, as far as "meritis," l. 26, cf. Bi. 6, Be. 18, P.A. 433 (*Super sindonem*); Gl. 672 (W. 203, V.R.S), Gb. 196 (collect for the vigil); with the following variants: "martyris" in all except Gl. S.¹; V. omits "domine," l. 23, and "et meritis," l. 26, but has "peruenimus" for "praeuenimus," l. 25; Gl. (R.) and Gb. have "obsequiis" for "obsequio," l. 24. None of these sources has the last clause: "Et praesta etc.," l. 26, which was evidently added to adapt the prayer for a *Collectio ad pacem*, as in No. 85.

115.

With this, as far as "perduxit," p. 37, l. 3, cf. Ln. 457 (F. 150, l. 9); Gb. 197 (Gl.); Gg. 281 (W. 238, R.). All these texts have "sexus fragilitate" for "sexu fragilitatis," l. 34, "supplicia" for "supplicium," l. 36, and "martyr" for "martyra," p. 37, l. 1. Ln. and Gb. read "qua" for "quia," l. 31; Ln. has "nutabili" for "mutabili," l. 33, "nec reuocata carnalis illecebra," ll. 33, 34, "expleuit" for "impleuit"; it omits "Valerianum," p. 37, l. 2; Gb. has "perficit," l. 31, and "infra" for "inter," l. 35; it inserts "et gloriosa" between "casta" and "martyr," p. 37, l. 1, after which it concludes: "et potiore triumpho temporalem uirum, cui mortali fuerat amore nectenda, secum martyrii foedere ad regnum perduxit aeternum, per etc." Gg. has, after "uirtutem," l. 31, "pro cuius amore beata C.," reads "carnali" for "mundi," p. 36, l. 32; it omits "est" after "praepedita," l. 33, and after "uictoriam," p. 37, l. 1, has "uirgo sacra et martyr est consecuta"; Gg., like Gb., following the later version of the history, ends: "eum cui fuerat desponsata perduxit."

None of these texts contains the last sentence of Go., "Et sic," p. 37, l. 3, which occurs, however, in the preface for the vigil in the Ottoboni ms. of the "Gregorianum," Gg. 341 (W. 291): "sicque uirtute fidei et decore pudicitiae polleret, ut caelestia regna uirgo pariter et martyr intraret."

A very much altered form appears in the preface of Lf. 167.

116, b-d

occur in Munich clm. 6430, f. 52^v. (cf. *R.B.* vol. xxix, 1912, p. 168 *sq.*), altered for the benediction of an abbess, where they are respectively the third, fourth and fifth clauses; *b* runs: "Tribue ei cor.....tuo amore perfectum"; *c*: "Da ei t. t. ut pastrix sit etc."; *d*: "mereatur te..... inuenire in castitate perseuerare."

116c.

Cf. Re. (ed. Benedictine, 634), *Benedictio* for Pentecost¹³: "Benedicat uobis dominus.... et det uobis l. t., s. c., salutemque animarum."

117.

* The phrase: "superstitiosa gentilitas conruit iudaeorum," ll. 26, 27, can hardly be right; "iudaeorum" seems not only out of place but

unhistorical, as St. Clement had to contend with Gentiles, not with Jews. The word may have been originally a marginal gloss or alternative to "hominum," l. 27, which has got into the text. Mr. H. A. Wilson is inclined to think that "idolorum" may have been the original word and that "superstitiosa gentilitas" = "superstitio gentilis." Mgr. Mercati suggests either "s. g. c. e. iudaeorum" or that some word like "perfidia" may have fallen out after "iudaeorum."

"Gentilitatis error," l. 30, has occurred before, p. 17, l. 6.

119.

L.M.S. 77 also brings in the story of Sisennius and Theodora. "defunctorum," l. 7, is either an interpolation or should be accompanied by some word for the living: cf. l. 10.

With "pacem....reliquisti," ll. 22, 23, cf. No. 340 and also L.M.S. 113, l. 32.

121.

Cf. the *Praefatio* in Ln. 459 (F. 152, l. 21) commencing "Sancti Clementis martyris tui natalicia celebrantes, qui cognationem etc.;" it has "transmittens" for "transmeans," l. 31; it omits "in" before "futuro," l. 34, and reads "centupli" for "centuplicato," l. 35, "tradito" for "traditus," l. 36, and "Proque" for "Pro quo," p. 39, l. 2; it inserts "ad" before "coronam," l. 5, which forms the end there of the *praefatio*.

122b.

N.F. state that "obtentu" is chiefly Spanish in its use, though instances of it may be found in Roman services.

123-127.

The St. Saturninus here commemorated is the Bishop of Toulouse who was martyred there in the middle of the third century under Valerian.

124.

This, as far as "passionis," p. 40, l. 3, occurs in L.M.S. 56, commencing "Debitas tibi, domine aeternae, referimus gratias, et Iesu Christo filio tuo domino nostro"; its variants are: "similitudine," "offert," l. 35, "est" for "fit," l. 36, "dumque" for "dum," l. 36; in one ms. it omits "sacerdotium," l. 36, and "et anti-tes," p. 40, l. 1; it has "fieret" for "fieri," l. 1, and "suscepit" for "suscipit," l. 2. The Collect in the Mass of St. Cyprian in Miss. Mozar., ed. 1755, p. 382, l. 49, is somewhat similar: "dumque sacerdotium eligit....implevit."

125.

With this, as far as "consecrauit," l. 14, cf. L.M.S. 55, which omits "est," l. 9, has "diem fratres carissimi" for "meritis," l. 10, and "excolamus" for "exorare," l. 11.

127.

With the commencement, cf. that of L.M.S. 59: "Optimum s. e. n. s. d. p."

"Roma Garonnae," l. 37, i.e. Toulouse; "In like manner Ausonius:
Non unquam altricem nostri reticebo Tolosam,
Coctilibus muris quem circuit ambitus ingens
Perque latus pulchro prælabitur omne Garumna."—[N.F.]

A Gallican Benediction for the Mass of St. Saturninus occurs in ms. Munich clm. 6211; cf. Dom G. Morin, in *R.B.*, vol. xxix (1912), p. 188

128-137.

The whole of this *missa* is Gallican; neither Ln., Gl., or Gg. contribute anything to it or borrow anything from it except part of the *Benedictio*. It was evidently all written at one time, with no traditional text before its composer.

129.

"Crucifer," l. 24, is an epithet applied to our Lord by Prudentius, *Cathemerinon III*, "O crucifer bone."

131.

With the first clause compare that of No. 34a.

"Veniam pro delictis," l. 19; for the combination of the word "uenia" with "delictum," see *Cerne*, 255, and also p. 109, l. 32.

133.

"Osanna in excelsis" are the concluding words of the *Sanctus*. "Osianna" occurs in Mozar. mss., cf. *Liber Ordinum*, p. 398.

137.

Cf. Re. (Ch. 314, Ben. 640), where there is a different opening clause: "Domine deus omnipotens etc." and *c* comes before *b* with "nostris" for "eius," l. 10, with "retinere" inserted before "dogmata" and "quo te contemplerur" in Ch., where Ben. has "quibus te contempletur"; *b* and *d* are fused into the third clause with "circumstanti plebi," l. 7, and with the omission of "crucis.....incursum, Amen," ll. 7-9; they have "praesidio" and (Ch. only) "secuti praecepto," l. 13.

.E. 44 has the same opening clause as Re., with, in *b*, "circumstanti plebi," "muneris signaculum," l. 8; between *b* and *c* it inserts a clause: "Adiuuet familiam etc."; in *d* it has "quo te contemplerur" (corrected *m* into "contempletur"); it ends: "eius d. praesidio eius e. s. p."

This Benediction is also found in ms. Paris, B.N. lat. 987.

N.F. think that the expression "praelegisti merito," l. 5, "savours very much of the influence of the Council of Arles held in A.D. 465 against the priest Lucian, a predestinarian."

138-142.

The Eulalia here commemorated is the saint of Merida, martyred A.D. 303.

138.

This, as far as "diabolus," l. 26, appears in an *Inlatio* (preface) for this day in L.M.S. 96, with "qui tam prudentem uirginem f. s. a. g. quod (in some mss. only) consecrasti, tibi gratias agere, ut p. etc.," with "martyr" for "martyra," "affectu" for "effectu" and "moriendi" for "moriendo," l. 22; it inserts "assumpta" after "ista," l. 25, and goes on "per quam diabolus uinceretur."

139.

With the words: "Pro poena.....coronam," cf. the *Collectio post Sanctus* in the *missa* of SS. James and John, No. 42.

140.

"In somno pacis," l. 7, is, according to N.F., borrowed from the Roman canon; it appears, however, in G.V. 702, in the Advent *Post nomina*, beginning "Placare domine quaesumus"; cf. Dom Cagin, *L'Eucharistia*, Paris, 1912, p. 14.

142.

"Digna uere....ostenderas," p. 45, l. 27-p. 46, l. 5, is found in a somewhat altered form in the middle of L.M.S. 96, referred to above: "Domine deus qui tam prudentem."....."Digna uere Eulalia martir et uirgo placitura domino suo, quae sancto spiritu protegente tenero s.b. forte sudauerit et ultra etc. "; it places "se" before "poenarum," l. 29, has "specie p. unguenti," l. 30, "effuderit," l. 31, and "adoleuerit," l. 32; after "quaesita" it inserts "in qua tam (or 'tunc') solus fuit animus incontinens ad secretum, quam locus competens ad triumphum"; it has "poena" for "sententia," and, after "interrogatur, confitetur," p. 46, l. 1, it completes the history by adding: "occiditur, coronatur"; it has "ostenderat" for "ostenderas," after which it has another sentence not in Go.

The readings of the editors of Go., "unigeniti" for "ung[u]enti," l. 30, and "exaltatum" for "ex[h]alatum," p. 46, l. 2, are clearly wrong; yet the former error appears in ms. I of L.M.S., and the latter in the text of L.M.S.

143-147.

Go. is apparently the earliest known ms. in which a *missa* is provided *In conversione Sancti Pauli*: the Feast itself is mentioned in the Echternach Kalendar of A.D. 717 (ms. Paris, B.N. lat. 10837). "In the ancient Roman books there is absolutely no mention of this festival" (Duchesne, p. 281), though a Translation of St. Paul, to commemorate the taking back of his body from the *Catacumbae* to St. Paul's, was kept on January 25: it is found as "Translatio S. Pauli" in the eighth century Luxeuil Kalendar, ms. Paris, B.N. lat. 14086. The Conversion occurs once only, in the body (but not in the Kalendar) of one Visigothic missal; hence this part of Go. has no Spanish origin.

143.

Ln. 308 (F 15, l. 15), for an April feast under the title *In dedicatione* : with "Petri" for "Pauli" and with "esse" between "facis" and "gloriosam."

146.

"non atramento sed," l. 8 ; cf. G.V. f. 17 (ed. Muratori, col. 721) : "symbolum istum, dilectissimi, non atramento depingitur, sed etc."

* "flagrantiam," l. 15 ; "flagranti in caritate." forms a good pendant to "per dilectionem feruentem."

148-157.

The position in Go. of the *Missa in Cathedra Sancti Petri apostuli* after that *In conuersione Sancti Pauli* is practically decisive for the former feast having been observed on February 22 instead of January 18 in the place for which the ms. was written ; it was kept on the earlier date at Luxeuil in the eighth century, cf. ms. Paris, B.N. 14086, ff. 1-6. The only three known references prior to Go. all point to the February date ; viz. the Philocalian Martyrology, A.D. 354, the Kalendar of Polemius Silvius, bishop of Sion, A.D. 448, *depositio Petri et Pauli*, and the twenty-second canon of the second Council of Tours, A.D. 567, and also, possibly, the sermon published in *R.B.* vol. xiii (1896), p. 343, delivered on February 22, A.D. 450 or 467.

In Spain this feast was always kept on the February date ; cf. Paris, B.N. ms. lat. n. a. 2172, ff. 28-33, cited by Dom Morin, *Liber Comicus*, pp. 394-405. The difficulty caused by the place of this mass in Bo., where it occurs apparently between the Epiphany and the Assumption B.V.M. on January 18, must be treated in connexion with that Sacramentary.

148.

* "praelatus," l. 8 ; the word occurs four times elsewhere in this *missa* : p. 48, ll. 10, 16, 18 ; p. 49, l. 9 ; hence there is no necessity to change it into "prolatus" as suggested in the footnote.

149

occurs as a *Collectio* in Bo. 807 (L. 118), with "beato Petro," l. 14, "te" before "supplices," l. 16, and "fecisti" for "prae-fecisti," l. 18.

150.

Post nomina in Bo. 807 (L. 119), with "infernī" for "infernae," l. 25 ; it has "crededit" for "credit," l. 26.

It is doubtful whether the expression "ut eductis....portae," ll. 24, 25, was originally suggested by the pagan feast of *Cara cognatio* on February 22.

151.

With this, as far as "suggerentium," l. 32, cf. Bo. 807 (L. 120), *Ad pacem*, which has the variants : "claritate" (with / added above the

line by the original scribe), l. 29, "discipolo," "iactatum," "celere," l. 30; it omits "per," l. 31, and has "et" for "ei," and "dans" for "dares," l. 32; apparently the archetype of Bo. omitted to give the end of the Collect after "suggerentium" (Bo. "sugerendum").

With "quicumque...osculum," l. 33, cf. Mo. (iii), p. 19, *Ad pacem*: "ut quicumque iunguntur ad osculum."

152.

Contestatio in Bo. 807 (L. 121), with "omnipotens deus" before "qui," l. 2, and "copiosum," l. 3; it adds "fidei" before "filium," l. 8, and has "confitendum," l. 9; it inserts "non" before "praevalent," l. 11, but omits the two clauses: "nec serpens...obtinet," ll. 11, 12, and "quae uox...explecit," ll. 13, 14. Its "Qui" for "Quod," l. 12, and "spaciosum," l. 16, are clearly errors. The "digitos clodus" of Go. and the "digitus cludos" of Bo. for "digito claudus," seem to witness to a common ancestor. Bo. has "Hic" for "Hinc," ll. 18, 20, 21, "pro" for "cum" before "ipso," l. 18, and "lecto" for "lectulo," l. 20; it omits "ac debilitato...uestigium," l. 21, and has "uirtutem imperante morte" instead of "uirtute imperanti," l. 22: it ends with the word "licuit," l. 22.

The word "morti," l. 22, has been inserted in the footnote from Bo.

According to Warren, L.C.C., 168, n. 1, "the word 'plasma', l. 3, is not found in the Roman, but is frequently used in the Mozarabic and Gallican liturgies."

The conclusion after "cui mereto," l. 26, is "omnes angeli atque archangeli sine cessatione proclamant dicentes, Sanctus etc.," cf. No. 29.

154.

L.M.S. 854, *Post pridie* for the *Missa* of St. Christina, with "infundere" for "inmiscere," l. 32, "super" for "supra," l. 33; it inserts "benedicta (!)" after "spiritus sanctus," l. 35, omits "ac sanguinis," l. 35, has "filii" for "unigeniti," p. 50, l. 1, "in uitam" for "uitam" and "conlocemur" for "conlatura bibituris," l. 2.

With "Ut fiat etc.," cf. Mo. (iv) 11, and (ix) 26, recently reconstructed by Dom Wilmart, *R.B.*, vol. xxviii (1911), p. 386.

"edentibus...bibituris," ll. 1, 2, reappear in No. 527, p. 138, ll. 25, 26, with "potantibus" for "bibituris."

155.

Cf. No. 102. An identical introduction appears in Stowe, f. 34, and in the Book of Dimma, Warren, L.C.C. 169, prefixed to the Creed. "Divino magisterio edocti" is the commencement of L.M.S. 563.

157b.

"Sancti patroni nostri petri," l. 15. If the word "patronus" is not here used in a general sense, it should provide a hint as to the church or monastery for which the ms., or its archetype, was written or where

it was used. In this connexion the Abbey of St. Peter, Luxeuil, should be remembered.

158 sq.

There are no special *missae* for the Sundays of Septuagesima, Sexagesima, Quinquagesima; the prolongation of Lent by Quinquagesima and Sexagesima was forbidden by the second Canon of the Council of Orleans, A.D. 541; these Sundays do not appear to have been known in Rome until some time in the seventh century.

On the vexed question whether, before the time of St. Gregory the Great, Lent commenced on Ash Wednesday or on the first Sunday in Lent, cf. *Dictionnaire d'Archéologie chrétienne et de Liturgie*, s. vv. *Caput jejunii*, *Carême*. The testimony of Go., Bo. and the Lectionary of Luxeuil is unfortunately indecisive as to the practice of the church in Gaul; they do not support the theory that Ash Wednesday was *caput jejunii* and the first Sunday *initium quadragesimae*, for they use the latter title only and do not fix its date. If we could be sure that the four subsequent masses: "missa jejunii" and the fifth "missa in quadragesima" were Sunday masses, they would represent the first five Sundays in Lent previous to the "symboli traditio," i.e., Palm Sunday; in this case the *missa in initium quadragesimae* would have been used on Ash Wednesday.

158.

Bo. 815 (L. 137), as here, a *Collectio*, not a *Praefatio*, for the *missa quadragesimalis*, with "aeternae" for "sempiternae" and the omission of "praesta," l. 27, with "solemnem," l. 28, and "salutis" for "restorationis," l. 31, after which it concludes: "misericors exaudias per etc.;" it agrees with Go. in having "et," not "ut," before "continentiam." The Collect in Bo. "has been much Romanized," N.F., p. 238.

The adjectives: "trigensemus," "quadraginsemus," "sexaginsemus" are found in Bo., Fr., in Paris ms. B.N. n. a. 1629 (Autun, saec. vii) and elsewhere.

159.

Bo. 815 (L. 138), *Collectio*, with "inplecteris" for "inflecteris," l. 4, "turbacionum" for "temptationum," l. 6, and "tua" for "tuis," l. 7, though "tua benignitate" would seem more appropriate. The edition of N.F. shows how desirable a collation of the ms. would have been; they print "gravamur," l. 6, and "tua benignitate," ll. 7, 8, remarking that "Vezzosi omits this word 'gravamur' probably by an error of the press. Muratori has 'gradimur.' Perhaps the Mozarabic [cf. 161] gives the true reading 'quatimur.' In the next line Vezzosi has 'tuis benignitatis,' which also seems an *erratum*."

160.

* Some word or words have evidently fallen out; the insertion of "obtulerunt quae" between "munera" and "humiliati" will suffice.

161.

L.M.S. 411: "Deus qui ieiunantium in ('in' absent in two mss.) humilitate placaris et humilantium se tibi precibus libenter inflecteris, exaudi quaesumus preces nostras, et diuersorum turbinum, quibus quatimur, tempestate discussa, p. n. t. s. infunde, ut quam (one ms. 'quia') p. n. n. p., tuae pietatis indulgentiam consequamur etc."

159 and 161 must have had a common origin: "Deus abstinentiae (or continentiae), deus castimoniae (or caritatis et pacis), qui humilantium se precibus inflecteris, exaudi preces nostras et diversarum temptationum (or diuersorum turbinum) tempestate discussa (or remota)."

162.

Bo. 816 (L. 141); L.M.S. 385; Bo. has "es," ll. 21, 28, "prohibetur," l. 26; both have "famulus tuus" for "tuus famulus," l. 32, omit "per hos...ingredimur, p. 52, ll. 5-7, read "non desinas" (L.M.S., "desinis") for "digneris," l. 7, and omit "hausto sicientur," l. 10; Bo. reads "sed et" for "sed" before "ipsorum," l. 31, "accipiens" for "suscipiens," l. 33, "dulcedinem" for "et dulcedinem," p. 52, l. 1, where L.M.S. has "dulcedinem bibebat"; it omits "et" before "gloriae," l. 4, where L.M.S. has "et illum." Bo. has "sciamus" for "sitiamus," l. 8.

L.M.S. begins somewhat differently; it omits "manens in gloria tua," and, from homoioteleuton, "de caelo...qui," ll. 27, 28; it inserts "et" before "substantia," l. 28, "est" before "per," l. 29, and "qui" (or "que") before "non," l. 30; it reads "ac" for "et," l. 32; it omits the "a" before "carnalibus," l. 33; it adds "et ualens" after "uiuens," p. 52, l. 1; it has "Inde" for "Unde," l. 2, and places the "et" before instead of after "illum," l. 3; it has "glorificabat" for "clarificabat," and "sancto" for "dei," l. 4; it inserts "interius" after "pascibat," l. 5. In the last clause: "Hunc panem etc.," ll. 5-10. Bo. has: "H. p. d. nobis ministrare non desinas, quem u. s. i. p.," and, after "sanguine," l. 9, "dum potamur, abluimur, per Christum dominum nostram." L.M.S. is somewhat like Bo.: "Hunc etiam panem nobis ministrare non desinis, et ut eum indeficienter esuriamus hortaris; cuius carne d. p. r. et sanguinem dum potamus eluimur (or 'abluimur') cui merito."

A shortened form, beginning "In quo," l. 25, occurs in the Ambrosian texts: Bi. 63, Be. 283, P.A. 327, Gb. 38 (Amb.) for XI.; these have "verus et vivus" for "uiuus et uerus," l. 27; they omit "de caelo...qui," ll. 27, 28, and the "et" before "esca," l. 29; like the texts previously cited, they read "famulus tuus" for "tuus famulus"; they have "ac" for "et" before "noctibus," l. 32; they omit "de uerbo....uultu," p. 52, l. 1, and insert "est" after "escarum." Their last sentence runs: "Hunc panem nobis ministrare non desinas, quem ut indeficienter (P.A. 'indesinenter') hortaris."

The Gregorian version, Gg. 301 (W. 262, O), Gb. 39, P.G. 556, Me. 39 (all for XI. iii), is even shorter; it commences: "In quo," l. 25; all the texts except Me. have "additur" for "alitur," l. 26; all omit the sentence "qui de...caelo," ll. 27, 28, place the "est," l. 28, after "uirtutis," l. 29, and for "ipsorum quoque," l. 31, have "ipse"; Gb.

has "in quo" for "per quod," l. 29. They omit from "Huius panis," l. 31, to "pascibat," p. 52, l. 5, and end: "Hunc panem ministrare nobis non desines (Gb. 'desinas'), et ut eum indesinenter esuriamus hortaris (Gb. 'horteris!'), cuius carne dum (Me. omits 'dum') pascimur roboramur et s. d. potamur abluimur. Per etc."

Several of the expressions in No. 162 occur in another Gregorian preface: Gg. 274, W. 233 (in R. only), *Initio XL*, "Qui nos admirandis uirtutis tuae muneribus docuisti, non in solo pane uiuere, sed in omni uerbo quod ex ore tuo procedit, ut non tantum epulando, sed etiam ieiunando pascimur. Verbum enim t., p. q. f. s. o., n. s. h. m. s. i. q. p. e. a.," ll. 29-31. "Panis uiuus qui d. c. d.," ll. 27, 28, "et uitam pereunti tribuit mundo. Qui continuatis quadraginta d. e. n.," ll. 32, 33, "ieiunium nobis uenerabile dedicauit, ut ad paradisum de quo non abstinendo cecidimus, ieiunando solemniter redeamus. Nunc ergo panem nobis ministrare non desinas, quem ut indesinenter esuriamus hortaris," p. 52, ll. 5 sq., "per quem maiestatem."

With "dei sermo pascibat," p. 52, ll. 4, 5, cf. L.M.S. 318, *Missa de initio quadragesimae*: "Appropinquantibus etc." with "Moyses..., nihil in his diebus nisi tantum uerbo Dei pascebatur, quod ex ore Dei procedebat."

163.

Cf. L.M.S. 412, *Praefatio*, XL³iv, commencing: "Qui paras adinuationes tuas" (the whole is in the second person) "sapienter et disponis o. s., qui ascendisti s. o., d. n. e. t. Tu es panis....qui descendisti de caelo, ut dares escam esurientibus, immo ut ipse esses e. u., qui es nobis in panem quo....per hos dicatos nomini tuo dies sine....te ipsum panem....qui pauperes tuos caelestibus s. p., qui Moysi....per quadragenos dies ieiunia inchoantibus quadragenum numerum dedicasti; deinde etiam ipse ieiunans, eundem nobis n. d. i. s. signasti, ut g. i. in n. c. i., p. n. i. in. q. d. et noctibus explesti, nos u. m. e. n. d. adimplentes, calculi d. o., u. semper orationibus terminemus"; variants in the mss. = "per quadraginta d. ieiunium continuantibus," "eundem nobis dierum numerum," "diebus uel noctibus."

The argument here produced for the forty days' fast of Lent would seem to shew that, by the time this prayer was composed, the "caput ieiunii" must have been Ash Wednesday.

164.

Bi. 100, Be. 429; Gl. 509 (W. 18, V.R.S.), 527 (W. 40, V.R.S.), Gb. 38; P.G. 219, Me. 38; *Secreta*, XL¹ ij. (in Gl. 527, XL⁴ iv) in Roman; *Super oblata*, XL⁵ ij, in Ambrosian texts. P.G. has "co-operante" for "operante," l. 31; "nobis," l. 32, is omitted by Gl. (W. 40, V.); the Ambrosian texts insert "quaesumus" after "sit," l. 30.

This, as far as "oblatio," l. 30, forms the beginning of No. 511, *Collectio* for the fourth Sunday mass.

165.

Miss. Mozar., ed. 1775, col. 437, l. 95 (not in L.M.S.), with "audemus dicere te iubente e terris."

166.

Ln. 412 (F. 110, l. 22), second collect of a *Missa* in the September Ember week for the "rectores romani nominis," but with "ante cibos" in the margin; it inserts in the margin after "sacramentis," l. 6, the words "et quibus substantiam tribuis corporalem."

It occurs in Bi. 105, Be. 455, P.A. 337, Amb. (iv) 201; Gl. 531 (W. 43, V.R.S.), Gb. 63, Me. 58; *Post Communionem* for XL⁵ in V., for XL⁵ vij in R., S., Gb., Me., for the day of the *traditio symboli* in the Ambrosian missals. None of these texts end with "Salvator mundi"; all except Gb. have "reficis" for "instituis," l. 5; Bi. and Be. have "ab eternis" for "a terrenis," l. 6, but see Ceriani's note, Amb. (iv) 201: "durior lectio est a terrenis, sed nemo hanc ex illa transmutasset."

Cf. Gg. 92 (W. 79, R.O.C.), *Ad complendum*, Pentec. fer. ij: "Adesto domine quaesumus populo tuo et quem mysteriis caelestibus imbuisti, ab hostium furore defende."

167.

Ln. 416 (F. 115, l. 6), second collect of a *missa* in the September Embertide, with "quaesumus" after "concede," and with "correctione" for "collectione," "releuari" for "leuari," and "quia" for "qui."

168.

Ln. 418 (F. 116, l. 19), without variation; cf. Gl. 735 (W. 281, S.V.), 700 (W. 241, V.), Gb. 239: "Adesto domine supplicationibus nostris (or 'supplicibus nobis')," which has "ut quod non h. f. m., tua (S², Gb., 'tuorum') conferat (Gl. 700, 'consecret') largitas inuicta donorum."

The title: "*Consummatio Missae*" is in this ms. found only here, in the mass of St. Stephen, and in five out of the six Sunday masses.

169.

The *Benedictio* occurs here in an unusual place; it possibly had to serve for the whole of Lent.

Cf. Re. (ed. Benedictine, 628); Æ. 13; an *Alia benedictio* for Septuagesima; also in Æ. 17, *Alia*, Pentec. dom. j., which begin: "Respice domine de caelo"; they have no clauses which correspond to *a*, *b*. Their *c* runs: "F. s., c. releua, inualidum robora, ualidumque confirma"; Re. and Æ. 13 have "serua" for "conserua," l. 25; Æ. 13 has "misericordia" for "miseratione," l. 25. They join *d* and *e*: "Proficiant huic praecepta ('praecepto,' Re.) fidei uigilantia, amoris tui..... disciplina, ut post concessam miserationis indulgentiam, n. a. eos a..... ueniam quos..... gratiam." In Paris B.N. ms. 987, the Benediction "Respice" also appears twice, being assigned in the first place to Sexagesima (as *benedictio alia*), in the second to the week after the Octave of Pentecost. This ms. reads: "Proficiant huic praecepta tua." In B.M. ms. Harl. 2892, it appears for Septuagesima, with several modifications of the text of Æ. and 987, and in the Benedictional of Robert, *P. cotidiana ad uesperas*, as far as "fatigentur," with "custodiendum gregem hunc" and "pastor bone."

170.

Cf. Bo. 817 (L. 144), first collect in *Item missa ieiunii*; J.T.S., vol. ix, p. 406, ll. 34-38; Gl. 508 (W. 18, V.), second collect, XL¹; Gb. 40 (Gl.), first collect, XL¹v; P.G. 218, *Ad Vesperos*, XL¹; all with "peccatorum" before "concede," l. 5; J.T.S. omits "quaesumus."

171.

Gl. 670 (W. 201, V.R.S.), Gb. 179, mens. sept. vij; V. has "sempiternae," l. 10.

172.

With this, as far as "ieiunare," l. 14, cf. Ln. 410 (F. 112, l. 20), a preface, mens. sept. vij, with "animi" for "animae," l. 14.

"Et nomina...praecipias," ll. 17, 18, occurs in a collect in Bo. 863 (L. 284), to turn it into a *Post nomina*; cf. p. 56, ll. 21-23.

173.

With this, as far as 'sectemur,' l. 23, cf. Gl. 508 (W. 17, V.R.S.), Gb. 37, first collect, XL¹; Me. 37, P.G. 218, *Alia post Communionem*, XL¹; "affectus," l. 22, occurs in V.R., "affectos" in S¹, "effectus" in S², Gb., P.G., Me.

The clause "ut...tribuas," ll. 23, 24, seems peculiar to Go.

174.

The commencement, as far as "docuisti," l. 29, is the same as that of No. 179, in the next *missa ieiunii*.

This preface is found in three other texts: (i) Bo. 818 (L. 148), *Contestatio* in "Item missa ieiunii," with "nobis" for "nos," l. 26, "corporibus gratiam" for "corporis gratiarum," l. 30, "ueteti" (= "vetiti") for "uetitus," l. 33, and with "et" omitted before "immortalitatem," l. 31; it ends: "et nostris oramus absolue ieiuniis ut qui de etc.," with "eodem" for "eundem," p. 55, l. 2.

(ii) L.M.S. 322, *Inlatio* in "Missa de initio quadragesime," commencing: "Qui das escam"; this differs more widely: "Magnam enim i. h. m. corporibus salubritatem et sanitatem mentibus prae buisti; iamque ab initio saeculi nobis ieiunium uenerabile dedicasti; quod s. i. generis humani mater Eua interdictam....ligni uetiti u. c., quaesumus abluere ieiuniis, ut qui d. p. per inoboedientiam Adae non a. c., nunc autem per oboedientiam Christi ieiunando surgamus."

(iii) Gb. 41 (Gl.), *Praefatio*, XL¹ vi, with "sacrificare" for "sanctificare," l. 28; it omits "seruare," l. 29, and reads "corporibus salubritatem et sanitatem mentis contulisti," "mater ab interdicta sibi arbore se custodisset," l. 31, "quod illicita uetustatis usurpatione," l. 33; it inserts "tunc" after "qui," p. 55, l. 1, and has "decidimus, ad eundem."

With the ending: "et qui de," p. 55, l. 1, cf. Me. 38, XL¹ ij: "ut ad paradysum de quo n. a. decidimus, ieiunando solemnitus redeamus," and Me. 53, XL¹ v, "sicut per illicitos appetitus a beata regione decidimus, sic ad aeternam patriam per abstinentiam redeamus."

Cf. also the end of the *Praefatio* for XL¹ ij, Gb. 38, Gg. 300 (W. 262, O.), "Qui das escam," with "Magnam quippe (Gg. omits 'quippe') in hoc munere salubritatem mentis et corporis contulisti, quia ieiunium nobis uenerabile dedicasti, ut ad paradisum de quo non a. c., ieiunando solemnus redeamus."

175.

Gl. 521 (W. 33, V.), second collect, XL² vij, omitting rightly "et" before "aeterne," l. 8.

176.

Bo. 817 (L. 145), *Collectio* in *Item missa ieiunii*; Bi. 74, Be. 326, *Super sindonem*, XL² iii; Gl. 519 (W. 31, V.), first collect; Gl. (W. 328, R.S.), Gb. 45, second collect for the same day.

With this, as far as "praecepisti," l. 12, cf. Gb. 129 (Gg., Gl.), Gg. (W. 81, R.O.C.), *Alia oratio, mens. quart.*, vij.

With this, as far as "mandata," l. 13, cf. Gg. (W. 234, R.), "quocunque die infra XL," 245 (R.), "de ieiunio mensis iv vel vij," 263 (R.) and Me. 43, XL² iii, in each case a Preface.

Variants: Gb. 129, Gg. W. 81, have "ad" for "ob," l. 11; all except Gg. (V.R. S¹) have "castigari"; "quaesumus," l. 12, is missing in the Amb. texts; "possimus semper" for "s. p.," l. 14, is the reading of all except Go. and Bo.; Gg. (W. 234, 245, 263), Me. 43 end, after "mandata," "ut ad tua mereamur te opitulante peruenire promissa."

177.

This, as far as "praeueniat," l. 20, occurs in Ln. 416 (F. 114, l. 20), last prayer of a September Embertide mass, with, rightly, "Defensio," "ut" before "necessitatibus," l. 18, and without "in" after it; after "conditio," l. 18, it ends: "competenter adiuti ad immortalitatis dona perveniant, per etc." The text of Go. cannot stand without the correction which Ln. provides.

The final clause "et offerentium etc." occurs in a similar place in the *Collectio post nomina* of the next mass, No. 182.

178.

With this, as far as "succurre," l. 24, cf. Gg. 260 (W. 134, R.O.C.), P.G. 382, Me. 208, among the *Orationes vespertinae seu matutinales*, omitting "quaesumus," reading "infirmities nostras"; they omit "ieiunia afflictione positus" and place "succurre" before "pietate," where they end. It is strange that N.F. could not find this collect.

179.

"Ad superna crescamus," l. 25; cf. p. 54, l. 16; also p. 54, l. 23, "sinceram nobis pacem tribuas."

Cf. G.V. 758, which commences: "Tibi sanctificare" and ends: "miserationum," p. 56, l. 1, where there is a *lacuna* in the ms.; Gl. 605 (W. 127, V.S.), Gb. 180; Gg. 336 (W. 288, O.), P.G. 577, Me. 134; in G.V. *Missa in rogationibus*, in all the others, *mens. sept. vij*. The initial

"et" is lacking in G.V., V.; Gg. has "ieiunia"; Gl. "ad aedificationem animarum," l. 30, all the others, except G.V., have "ob aed. anim." V. S¹ have "strictis" for "restrictis"; the "et" before "in quo" does not appear in Gl. or the Gg. mss.; "exterior" follows after "affligitur," l. 33, in Gb., P.G., Me., whilst G.V. has "h. n. exterior atteritur." "Memento," l. 33, is followed by "quaesumus" in S. Gb. and the Gg. mss., and by "itaque" in G.V.; for "in hoc ieiunio nostro" V. has "ieiunii nostri et"; S. Gb. the Gg. mss. have "ieiuniorum nostrorum et" for "ieiunio nostro"; Gb. Gg. etc. insert "et praesta" before "ut non," l. 2; they and Gl. replace "grato tibi," l. 3, by "devotionis."

The conclusion after "Ante cuius" here and in No. 209 is either: "sacratissimam sedem stant angeli etc.," as in No. 41 and in Bo. 802 (L. 100), or "conspectum stant (or 'adstant') angeli etc.," as in G.V. 719.

180.

Ln. 417 (F. 115, l. 27), first collect in a September Embertide mass; Gb. (Gl.) 57, XL⁴ vi; both read in ll. 13, 14, "distributam," "humanitas" and "recuperetur" for "reparetur"; Ln. omits "meliorem," l. 9, and has "indultae," "alimoniam"; Gb. has "indulgentiae" for "indulta," l. 11.

182.

With this, as far as "aptiores," l. 21, cf. Gl. 528 (W. 41, V.R.S.) Gb. 58, second *oratio*, XL⁴ vi; Gb. inserts "quaesumus" after "domine," V. omits the "et" before "caelestibus."

183.

Bi. 93, Be. 398, *Super sindonem*, XL³ vij; Gl. 518 (W. 30, V.), first collect, XL²; both omit "et litibus" and "per praesentia," and end: "Tua nos et m. p. et potentia tueatur."

184.

Bo. 822 (L. 162), *Item missa ieiunii*, omitting "nos," l. 31, and "ut," l. 33, and with "libens" for "clemens," l. 32. Re. (Ch. 332), Rogation Monday; Gg. 317 (W. 274, O.), for the Mass in *letania maiore* on St. Mark's day, Me. 92, Rogation Tuesday; with "et" before "te," l. 30, "clemens," l. 32, omitted, "merito" in the place of "iuste," and "placatus" for "rogamus," l. 34; hence there is no reason to change the last word into "rogatus," though "rogamus" is intelligible.

185.

It may be well to print an orthographical version of this prayer.

Oratio post Sanctus in Quadragesima.

Deus, rerum omnium conditor atque creator, qui unus in trinitate et trinus in unitate cognosceris; cuius magnitudinem deficiens est lingua humana narrare, quem sine cessatione proclamant angeli Sanctus; ideo

nos, minimi famuli tui ore quidem indigno non tres Sanctos sed ter "Sanctus" praeconio uocis attollimus, ut consono modulaminum proclametur, ter repetatur laudatio; ob hoc pietatem tuam, clementissime domine, exoramus, optata tribuas, praesumpta indulgeas, ut detera nube peccaminum pura et libera conscientia tuam mereamur clementiam (?) conlaudare; salvator [mundi].

The prayer is probably unique, but in its orthography resembles the prayers in Bo.

One of the difficulties is in the word "repetitur," l. 8; Mab. and N.F. suggest for it "repetita," but the ms. (see Ehrle-Liebaert, *Specimina codd. Latin. Vatican.*, pl. 18) clearly shows that the end of the word is formed like the -tur of ll. 2, 3 and not like the -ta of ll. 3, 4, 13. I have therefore suggested "repetatur." Dom Wilmart, *R.B.*, vol. xxxix (1912), p. 351, prints "repetitur." "Consono," l. 7, occurs elsewhere in Go. as an adjective and need not be changed into "cum sono." There is no doubt as to the word in the text of the ms. being "obolentia"; "clementia" is nearer to it than "omnipotentia." I have suggested in the diplomatic notes "opulentiam" or "beneuolentiam"; the latter is favoured by Dom Wilmart. It is strange that all the editors have misunderstood the clear "salv." of the ms. = "saluator."

186-189.

It will be noticed that none of these collects have the conclusion: "Per etc."

186.

* "a te" is probably a repetition of the last two syllables of "uoluntate," and "data" a later interpolation. [G.M.]

187.

Cf. the collect for *mens. sept. vii.* in Ln. 414 (F. 113, l. 5); Gg. 123 (W. 104, R.O.C.), P.G. 423, Me. 134: "Da nobis (omit, Ln.) quaesumus omnipotens (omit, Ln.) deus (Ln. 'domine') ut ieiunando tua gratia (Ln. 'i. robore') satiemur, et abstinendo cunctis efficiamur hostibus fortiores."

188.

With this, as far as "liberemur," l. 28, cf. Bi. 77, Be. 336, 1449, *Super Sindonem* (Be. 1449, "in tempore XL"); Gl. 520 (W. 32, V.R.S.); Gb. 46, second collect; Gg. 37 (W. 34, R.O.C.), P.G. 227, Me. 45, first collect, XL² v; all have "auxilium gratiae tuae," omit "et deuote," and end: "intenti liberemur ab hostibus mentis et corporis."

With the rest, "quique etc.," l. 27 *sqq.*, cf. Bo. 818 (L. 147), *Ad pacem*, in an *Item missa ieiunii*, which runs: "Deus qui ad hoc nobis d. est donare ieiunia, u. a. e. c. carnali i. f. i. stabiles, i. o. e., ieiunia nostra suscipiens da nobis ut," but ends quite differently.

* "mentis et corporis a uitiorum hostibus liberemur," l. 28. Unless we take "m. e. c." for "mentibus et corporibus" in connexion with "intenti" (which will fit in with "ieiuniis et orationibus" and with "in

fide, in operibus," l. 30), either "m. e. c." or "uitiorum" would seem superfluous. The references above suggest that "uitiorum" is the intruded word, but Mr. H. A. Wilson writes: "I rather suspect that 'm. e. c.' may be what has come in. If 'm. e. c. ab. h. l.' were the original reading, it is not easy to see how 'uitiorum' would suggest itself as an emendation. For 'uitiorum hostibus,' compare the preface for St. Luke's day, both in Gg., R. (p. 238), and in O. (p. 287): 'uiriliter contra uitiorum hostes pugnauit.' Further, 'm. e. c.' is rather awkwardly placed; though, if 'uitiorum' goes out, this is less noticeable."

189.

With this, as far as "perducat," l. 8, cf. Bo. 820 (L. 154), *Ad pacem* in *Missa ieiunii*; Ln. 414 (F. 113, l. 7), in September; Gl. 524 (W. 36, V.R.S.), *Secreta*, XL³ vi; Gb. 47, 179, *Secreta* for XL² v and *mens. sept.* vij; Gg. 122 (W. 104, R.O.C.), 136 (W. 114, R.O.C.), *Ad complendum*, *mens. sept.* vi and *mens. dec.* vii. P.G. 342, *Secreta*, *mens. sep.* vi; Me. 44, *Super oblata*, XL² v. All have "Accepta tibi sint d. g. (W. 114, O. 'q. d.') nostri dona ieiunii (W. 114, 'nostra ieiunia') quae et (Bo. and V. omit 'et') expiando nos tuae gratiae ('tua gratia,' Ln., Gb. 167, Greg. mss.) dignos efficiant et ad s. p. perducant, per etc."

190.

Gg. 273,300 (W. 233, R., 261, O.), Gb. (Gg). 34, P.G. 555, Me. 33; preceded by: "Et maiestatem tuam cernua ('congrua,' Me.) deuotione exorare"; all except Gb. have "Qui" for "Quia," l. 18, and all except Gg. 300 have "possimus," l. 19; Gg. 273 omits "in," l. 16; Gg. 300 inserts "tua" after "clementia," l. 17.

191-195.

The title now changes from *Missa ieiunii* to *Missa in quadragesima*.

191.

Bo. 782 (L. 31), *Alia post precem*, in the additional prayers after the *Missa Romensis*; it omits "i. i. t. o.," l. 26, and has "consequamur" for "sentiamus."

With the beginning, as far as "ignoscis," l. 25, cf. Gl. 709 (W. 251, V.), first collect of a *missa in tribulationibus*: "Deus qui offensionibus seruorum tuorum et iuste irasceris et clementer ignoscis." The end: "non iudicium....sentiamus," occurs in Gl. 710 (W. 252, V.), Me. 217, second collect under a similar title: "non i. t. s. i. s.," and in Gg. 262 (W. 135, R.O.C.) among the *Orationes uespertinales et matutinales*.

192.

Cf. Gg. 262 (W. 135, R.O.C.), *Orat. uesp. seu matut.*. "Peccata nostra domine quaesumus memor h. c. a., e. q. e. r. m. a.," and Ln. 437 (F. 133, l. 18), first collect of a September mass, which omits "quaesumus," has "propitiatus" for "m. h. c.," and ends: "e. q. pro peccatis meremur miseratus absolue."

193.

The expression "da nobis f. o. c. a.," l. 4, occurs in Ln. 374 (F. 76, l. 16); Gl. 691 (W. 229, V.R.S.), Gb. 170; Gg. 171 (W. 173, R.O.C.), P.G. 410, Me. 186.

194.

Bo. 822 (L. 161), *Ad pacem*, with "Christianorum" for "supplices," l. 11, and "omnis a te comprehensa," which looks like a faulty copying of "omni similitate compressa."

195.

Cf. the middle of Gg. 338 (W. 289, O.), Preface for Pent.²², beginning "Qui propterea": "Iuste enim c....in utroque uerax, in utroque misericors, qui nos e. l. d., ut c. in aeternum perire n. s., e. p. s. t. c."

For "spatium," l. 20, cf. E. Bishop, *Cerne*, 266; he suggests that in Ln. 316 (F. 23, l. 16) and Gl. 706 (W. 248) "spiritum" should be "spatium."

196-204.

It is scarcely accurate of Dr. Kellner, *Heortology*, p. 67, to say: "In the Gotho-Gallican missal, the Sunday has no special name, and no mention is made of palms."

Of the three Gallican Sacramentaries, Go., Bo., and G.V., the latter only gives the actual *Symboli traditio*: all three give the mass which followed it on the Sunday before Easter, which is the day appointed at Milan, in Gaul and in Spain; cf. Isidor. Hisp. *De officiis*, c. 27.

196.

Bo. 834 (L. 189), G.V. 718; in no Roman sacramentary. Both have "ieiunii cultu" (Bo. "culto"), l. 26, "fetentis" and "miraculi," l. 29; Bo. has "domine tonantem" for "intonantem," l. 28, omits "Exaudi....obsequio," ll. 31, 32; it has "domine quaesumus" for "propitiatus atque placatus," l. 32; it omits "et cicatricum morbida," p. 60, l. 1, and ends: "uoce fuerunt animata" and "saluator mundi" by a later hand; G.V. has "die ieiunii cultu sacratio vel de," ll. 25, 26, "quem" for "quae," l. 26, "qua" for "quo," l. 27, "causam" for "causa," l. 29; it omits "tuam," l. 28, has "obsequium" for "obsequio" and "propitiatus" for "propitius," l. 32, and ends incomplete with "morbideate corrup."

197.

Cf. Bo. 834 (L. 190), *Collectio*: it omits "mansuetus," l. 5, reads "adpropinquans" and "arborum," l. 7, "externitur" for "sternitur," l. 8, "laudes occurrunt," l. 9; it inserts "praesta" before "quaesumus," l. 9, omits "diuinam," l. 10, and "ut....concedas," the scribe's eye having been misled by the two "ut"; it has "obuiam" for "obuia," l. 12, and "uigulis" (= uirgulis) for "uigis," l. 13.

N.F. call attention to a *Præfatio* in a Narbonne Pontifical, cited by Martene, *De antiquis ecclesiae ritibus*, Antwerpiae, 1737, III, 198, which

contains part of No. 197, from "qui mansuetus" to "occurritur," ll. 5-9 ; it begins : "tu enim mansuetus," has "tergo" for "aselli terga," l. 6, and "aduenisti" for "adpropinquas," l. 7 ; it inserts "occurrentibus discipulorum turbis" after "arboreis," l. 7, has "sterneretur" and "triumphantibus" in l. 8 and "occurrerent populorum plurimae cateruae" for "occurritur," l. 9. It concludes : "oris nostri confessionem ac ieiunii humiliationem libens suscipe, et fructum nos uiriditatis habere concede.....Et sicut illi tibi processerunt obuiam, c. a. frondibus e., i. n. t. r. et in s. a. c. p. u. laeti occurrere mereamur, saluator mundi etc." According to N.F., this "is the original form from which that in the text has been (not very skilfully) altered, a passage of five lines in the middle of it, beginning with 'Ecce Ierusalem' being separated from the rest and placed in the *Immolatio*, modified in one clause to adapt it to its new situation."

198.

The beginning, as far as "dones," l. 22, appears in Bo. 834 (L. 191), *Post nomina*, which breaks off incomplete after that word ; it has "prolatum" for "probatum," l. 18, and "ipso" for "te ipsum," l. 22.

199.

Bo. 835 (L. 192), *Ad pacem*, with "praestabiles" for "praestanter amabilis et," l. 3, from confusion of the two *a* ; "cuius" for "cui," l. 3 ; it omits "Martha satagit," l. 3 (from confusion of the two "Mar"), "tota...pacem," ll. 5-7 ; it has "rediuius Lazarus accubuit," l. 4, "nos" for "nobis," l. 7, "flagrare facito nostram orationem," ll. 8, 9, "ea pace," l. 10, "in pectore" for "per oscula....porrecta," "secuta es" for "consequuta est," l. 11 ; and "suo scolans," l. 12.

200.

Bo. 835 (L. 193), *Contestatio*, with "plantis" for "plantibus," l. 22, "medio" for "medium," l. 27, and "tibi" for "tui," l. 30.

202.

G.V. 719, beginning : "Aspice sincero uultu pie," with "qui" for "quae" and "ut" for "et," l. 3 ; it ends "per dominum etc." in Merovingian cursive.

203.

G.V. 719, with "infurmati" (informati) for "informator."

204.

G.V. 719, with "Lazarum uirtute, Maria[m] pietate, Martham labore" ; it has "excepis" for "excitas," and "pacis" for "patris," l. 15 ; it omits "omnipotens.....trinitate," l. 16, and has in its place : "per dominum nostrum," in Merovingian cursive.

205.

The Paschal season is here regarded as commencing on Maundy Thursday ; N.F. refer to two parallel passages : (i) L.M.S. 583 : "Occurrentes, domine, cum coetu totius populi, ut sollemne pasche celebremus initium nos propitiatus attende," and (ii) Gl. 548 (W. 63, V.S.), Gb. 68 : "Omnipotens sempiterne deus, da q....plenius atque perfectius omnia festi (S¹ 'festa') paschalis introire mysteria."

"nuntiis," l. 30, "a literal translation of ἀγγέλους" [N.F.].

207.

"in parte primae resurrectionis," l. 13 ; a similar expression occurs in Nos. 248, 367, 479, 534, Mone (ii), p. 17 ; it seems more Gallican than Roman, and apparently does not occur in Mozarabic formulas.

208.

L.M.S. 751, *Ad pacem*, with "patribus...reliquisti," ll. 17, 18, replaced by "mysteria, concordissimam pacem tuis sanctis reliquisti apostolis" ; after a sentence it proceeds : "nobisque tuis famulis tribue sectari, p. e. h. o., i. h. indisruptum pacis et gratiae sacramentum."

209.

Cf. L.M.S. 586, *Inlatio*, commencing "Cuius nos humanitas," with "quid mirum si...inventus est ut h. ? quid mirum si m.....sanguinem suum fudit, quo immunditias d. p ?, quid mirum si linteo quo....confirmavit ?"

N.F. quote as a parallel passage, S. Augustine, *Tr.* 55 in *Iohannem*, § 7, from which, according to them, the present text must have been taken. [Cf. Dom Cabrol, *Les origines liturgiques*, Paris, 1906, App. G. pp. 287-291, Dom Cagin, *Te Deum ou Illatio*, p. 44.] The passage in St. Augustine differs from the text of Go. in having "Et" for "Sed," l. 27, "inuentus est" for "est inuentus," l. 28, "Quid mirum" for "Aut quid mirum," ll. 27, 29, "unde" for "ut," l. 29, "terram" for "terra," "quo" for "ut," l. 30, and "Quid mirum si" for "Ille itaque," l. 31.

210.

"Ipse enim qui" is not the usual termination.

211

G.V. 748, *Collectio nunc, Missa paschalis quarta feria*, with "peccatum," l. 15, and omitting "nobis," l. 16. Cf. also L.M.S. 679, *Illatio, pascha fer. iii* : "ipse sacerdos dignatus est esse et hostia."

212-214

appear to be in Go. only ; but for 213, as far as "malo," cf. Mone I, n. 1.

215-217

follow each other in G.V. for *In cena domini siue in biduana*, i.e. the two days before Easter.

The order of prayers here follows in strictly chronological order : prayers for various hours, but no *missa*, on the Friday, 215-218, and Saturday, 219, 220 ; the office for the evening of Saturday, 221-224 (No. 223 = *ad initium noctis sanctae paschae*) ; including the blessing of the candle, 225-227 ; the series of prayers to be said in the vigil service, 228-251 ; the blessing of the font and the baptism, 252-265 ; the mass at dawn of Easter day, 266-272.

215.

G.V. 727, ending "per etc."

216.

G.V. 727, *Collectio* ; C.C.C.O. 117 ; Gg. 54 (W. 48, R.O.C.), Gb. 68, Me. 64, *Super populum, feria quarta* ; with "propitius" after "domine" in G.V. ; "quaesumus" after "domine" in Gg., etc. ; the "noster," l. 3, is added by a later hand in G.V.

217.

G.V. 727, *Item alia [collectio]* ; Be. 498, P.A. 342, Gb. 78 (Amb.) *Ad crucem, orationes paschales* ; all have "opera" for "operam" ; Be. Gb., P.A. omit "Iesu," l. 6.

"Solve opera diabuli" occurs in Be. 586, Gb. 95 (Amb.), *Oratio supra populum, pascha feria iii*, and Stowe, f. 15^v, a collect in the *Missa Romana* : "Omnipotens sempiterne deus qui populum" ; also in Be. 388, Gb. (Amb.) 54, *Super sindonem, dominica de caeco* : "Deus in cuius praecipuis etc."

218.

G.V. 724 ; C.C.C.O. 119 ; Bi. 117, Be. 483, P.A. 339, Amb. (iv) 212 ; Gl. 559 (W. 74, V.R.S.), Gb. 72, 78 ; Gg. 54 (W. 48, R.O.C.), P.G. 250, Me. 61 ; first collect, fer. iv and v, Me. ; fer. v, C.C.C.O., P.A., Amb. (iv), Gg. ; fer. v and vi, P.G. ; fer. vi, G.V., Gl. ; *ad uesperos*, Bi., Gb. 78 ; *missa chrismalis, alia oratio*, Gb. 72. "Proditor" is omitted in C.C.C.O., Be., Amb. (iv), Gl. (V), Gb., Gg., P.G. and Me. ; Bi. and Gb. (Amb.) have : "Iudas proditor reatus sui poenam" ; all except G.V., Gl. (R.S.) have "tuae propitiationis" for "piae petitionis," l. 13 ; the "in," l. 13, is absent in Gl. (V.), Gg. and Me. ; Gg. (W.C.) omits "latro," l. 12, and has "passionem suam" ; P.G. has "in sua passione." All have "Iesus Christus dominus noster," l. 14, and "stipendia" for "suspendia," l. 14 ; the erroneous "a" before "nobis," l. 15, is only found in Go. and G.V. ; Gl. (S.) has "in nobis" ; G.V. adds "et" before "resurrectionis," l. 16.

A shortened form appears in Bi. 114, Be. 502, Gb. 78 (Amb.), *Ad uesperos, fer. vi* : "Deus a. q. Iudas proditor reatus sui poenam suscepit et latro confessionis. suae praemium sumpsit, c. n. p. p. e., ut misericordiae tuae ueniam consequamur per."

The last part, "Ut sicut...largiatur," ll. 13 *sqq.*, is also found in Be. 482, *Oratio super populum, fer. v in autentica*: "Concede nobis omnipotens deus ut sicut etc.," with "stipendia," "ablato a nobis," l. 15, "eius" for "suae," and "consequamur" for "largiatur," l. 16.

219.

G.V. 730, *Post lectiones sabbati*, omitting "magni," l. 21; it has "reque," l. 22, "supplices dipraecemur" for "suppliciter dipraecemur," l. 23, and "infernī puteus super nos," l. 27. Both it and Go. have "filius," l. 25, for "filios," and "urguat," l. 27, for "urgeat." All the editors print filius or Filius.

220.

G.V. 730, with "tu" before "domine," l. 33, and ending "per etc."

221.

G.V. 731, *Oratio in uespera paschae*, with "sanctum" inserted before "spiritum," l. 6, "cottidiani" for "cotidianę," l. 13, "una ecclesia" for "unam ecclesiam," l. 17, "solemnitate," l. 20; for "pacis," l. 17, it has "p" and "acis" written by a later hand over what looks like "aschae." It agrees with Go. in reading "anni," l. 14.

* The word "gratiam," l. 6, corrected by the later editors, occurs also in G.V.

222.

G.V. 732, with "uespertino sacrificio," l. 23, as in Go. and "effectum" for "effectu," l. 24; it ends "qui cum aeterno patre" instead of "saluator [mundi]."

223.

G.V. 732, *Oratio ad duodecema*, with "superueniente caligine," and "nos" before "luminis," l. 32, and "nostrum" omitted after "dominum" in l. 36.

* "Rogatus" has been suggested for "rugitus," l. 31, but the latter word occurs in G.V. as well as in Go.

224.

G.V. 732, *Collectio*; cf. G.V. 707, *Collectio ad uesperum natalis domini* "R. n. d. brachio tuo excelso e. c. n. p. alternas dierum et n. ('temporum,' 707) s., ut etc.," omitting "tuorum," l. 4; both have "placitampuritate," l. 6.

It occurs in two *Capitula* of the Mozarabic Breviary (ed. Lorenzana, Madrid, 1775); (*a*) p. ccxv for the feast of St. Babylas etc., and (*b*) p. cccxv for that of SS. Simon and Jude, after the opening sentence: "Deus sanctorum gloria...postulantem." The names of the saints are inserted after "sanctorum tuorum"; both omit "conserua nos," ll. 2, 3, but insert after "successiones," "pari protectione custodi"; both omit "domine," l. 2, and "munus misericordiae tuae," l. 5, having in its place

"per misericordiam (*b* adds 'tuum') prosperum"; they have "hanc" for "istam," l. 6, and "puritate," l. 6; *a* omits "per," l. 3, and has "beneplacitam" for "placitam," l. 6.

225.

The latter part of the *Exultet*, ll. 27 sqq., here called *Consecratio cerei*, was originally left to the composition of the archdeacon who sang it; thus we have in M.G.H., *Auct. Antiq.* vii, pp. 118, 119, two such formulae composed by Ennodius of Pavia in the time of Pope Symmachus (415-422). Migne, P.L. xxx, 182, witnesses to a deacon of Piacenza asking St. Jerome to compose a *Praeconium* for him; St. Augustine, *De Civit. Dei*, xv, 22, certainly composed one in verse "in laude quadam cerei," hence the ascription to him of the *Exultet* which follows in the three Gallican sacramentaries is not beyond the bounds of possibility.

The right to bless the Paschal candle was not conceded to the suburbicarian churches of Rome, according to one version of the *Liber Pontificalis*, until the middle of the sixth century; though, according to a disputed interpretation of the *Liber Pontificalis*, this concession was due to Pope Zosimus. The Gallican formula passed into Alcuin's supplement to the *Gregorianum*; after the preface it differs from the four other forms known, viz., the Ambrosian, the Mozarabic, the one in ms. V. of the *Gelasianum* (ed. Wilson, 80; cf. 81, n. 1) and the *Vetus Italica*, on which see J.T.S. xi (1909), p. 43.

The following variants are taken from:

- I. Gallican texts; G.V. 733, Bo. 845 (L. 227).
- II. Ambrosian (Preface only); Be. 523, P.A. 344, Gb. 81.
- III. Roman; Gg. 143 (W. 151, R.O.), P.G. 394, Re. 328, Lf. 96 and 223; C.C.C.O. 126; (Preface and end only).

The Spanish formula, made obligatory by the Council of Toledo, A.D. 633, is quite different.

The title in G.V. is the same as that in Go. with the addition of the word "feliciter"; Bo. has "B. c. sancti A. e., cum adhuc d. essit, cecinit dicens." Martene, *De ant. eccl. rit.*, ed. 1737, vol. iii, col. 428, "in veteri codice eccl. Noviomagense, ante 900 annos scripto," and "in Regio 3866 ejusdem aetatis" quotes "Item dicta b. A. quam a. d. c. e., e. et c. feliciter." The other texts have simply "Benedictio cerei."

Lf. 96 omits "caelorum," l. 13; for "intonet," l. 14, G.V. has "intonat," Re. "insonet"; Bo. replaces "salutaris," l. 15, by "saluatores (= saluatoris)."

"Gaudeat....caliginem," ll. 15-17; the various readings witness to attempts to simplify this involved sentence; the subject must be either "terra" or "tellus" or "orbis"; hence "tellus" is found in the first part of the sentence in the Amb. texts, in Gg. and in C.C.C.O., Lf. 96, 223; N.F. call "tellus" the Roman reading, as it is not found in the three Gallican service books. May not the original have been "tellus illius" or, even more simply, "Gaudeat tellus inradiata"; the altering of TELLUS (in uncials) into ILLIUS involves very small change. "Et" for

"se," l. 15, is the reading of P.A.; "se" is omitted in Gg., P.G., but it is in W.(R.) and *m*² in O.; Be., Gb. have "tot tellus"; C.C.C.O., P.A., Lf. 96, 223 have "tellus tantis"; Re., Gg., P.G. have "tantis tellus"; the "tantis illius" of Go. is found in G.V. and Bo.; Gg. has simply "Gaudet tellus"; P.G., "Gaudeat et tellus tantis"; P.G. and Gg. (W.R.), "Gaudeat se tellus." "Inradiatam" for "inradiata" occurs in C.C.C.O., Be., Gb.; "fulgore" for "fulgoribus" in Re.

"Regni" for "regis" and "orbis" for "urbis," ll. 15, 16, are peculiar to Go., though two later mss. reproduce "regni"; "amisse," l. 17, is clearly a copyist's error for "amisisse" which appears in all the texts; "lustrata," l. 16, is replaced by "illustrata" in G.V., Be., Gb., P.G., Lf. 66, 223; Bo. omits the two "et" in ll. 15, 17; the "ecclesie" for "ecclesia," l. 17, of C.C.C.O. is probably a slip; P.A. places "se" after "sentiat," l. 16, whilst Be. and Gb. omit it altogether. "Totius noctis" for "totius orbis," l. 16, in P.G. must be a mistake, if not an attempt at an emendation. Bo. has "ornata" for "adornata," l. 18; C.C.C.O., Gg. (W., R.O.), P.G. and Lf. 96 have "fulgoribus" for "fulgore," l. 18.

Bo. has "Qua" for "Quapropter," l. 19; Lf. 223 inserts "quaeso" after "omnipotentis," l. 21; the words: "meis...numero," probably one line of the text of the exemplar, were omitted by the copyist of Bo., who replaces them by the word "nos."

P.A. transposes the words "sancti" and "huius," l. 20; and C.C.C.O. the words "dei" and "omnipotentis." The substitution in Go. only of "sacerdotum," l. 22, for the otherwise universal "levitarum" may, according to N.F., "indicate a difference of usage with regard to the officiant in different Churches."

G.V. has "ut" before "luminis," l. 23; Bo. has "gratiam"; C.C.C.O., P.A., Gb., P.G. and Lf. 223, "gratiam infundendo," Re. "gratiam infundens." C.C.C.O. and Gg. (W., O.) have "impleri," l. 24; instead of "praecipiat," l. 24, C.C.C.O., P.A., Gg. (W., O.), P.G. and Lf. 223 have "perficiat"; Bo. and the Gellone sacramentary, "percipiat"; Lf. 96 "precipiet."

The doxology (ll. 24, 25) varies; it is not supplied in Bo. and G.V.; in the Gg. texts (cf. W., p. 151) it is "per dominum"; the Ambrosian is very different: "praestante domino etc."

After the preface and the doxology follows the "Sursum corda etc.," which are found in G.V., etc., but are taken as understood, and therefore omitted, in most mss.

The *Praeconium paschale* itself, which follows, is termed in Go. *Consecratio caere*; G.V. more properly calls it: *Contestatio nunc*; it naturally commences with "Dignum et iustum etc." (Bo. and C.C.C.O. omit "uere...est.")

The "eius" after "filiumque," l. 28, is lacking in Bo., G.V. and Gg. (W., R.); C.C.C.O., Gg. (W., O.) and Lf. 96 add "cum spiritu sancto" after "Iesum christum," l. 29; G.V., Gellone and C.C.C.O. substitute "misterio" for "ministerio," l. 30. For "paschaliu," l. 33, all the texts have "paschalia" (with an erasure after it in O.), except G.V. and Bo., which here agree with Go.

There is a long lacuna in Bo. from "patres," l. 34, to "scire," p. 68, l. 13; Bo. has "sanguinis" for "sanguis"; "sanguine postes consecrantur" is the reading of C.C.C.O., Gg.(O.), P.G. and Lf. 96. "Nox est" or "Haec nox est" is inserted before "in qua," l. 34, in C.C.C.O., Gg.(O.), P.G. and Lf. 96; Gg. (R.) reads "quo" for "qua"; for "educens," l. 35, C.C.C.O., Gg. (R.), P.G., Lf. 96 have "eductos," W. (O. *m*¹) "eduxistis," with last letter erased, subsequently corrected into "eductos"; for "de aegypto," P.G. has "de terra Aegypti"; W.O., *m*², and Lf. 96, "Aegypto quos postea." For "quae," p. 68, l. 1, G.V. has "in quæ"; Lf. 96 omits the "quae" in l. 3; C.C.C.O., Gg. W. (R.O.) and Lf. 96 have "Christum" for "Christo," l. 4; G.V. has "reddedit" for "reddit"; C.C.C.O., Gg., W. (O. *m*²) have "sociatque" for "sociat," l. 5; "nobis" is inserted before "nasci," l. 7, in G.V., Gg. (R.O.), P.G., Lf. 96.

For similar apostrophes commencing with the word "O" in prefaces, cf. Be. 3, *Missa Sancti Romani*: "O felix hostia,...O beata proelia.... O felix lingua," and P.G. 566, *Sabbato sancto*: "O noctem, quae finem tenebris ponit, et alternae lucis uiam pandit; O noctem, quae uidere meruit et uinci diabolum et resurgere Christum; O noctem, in qua tartara spoliantur, sancti ab inferis liberantur, caelestis patriae aditus aperitur; O noctem, in qua in baptismo delictorum turba perimitur, filii lucis oriuntur." (It would be interesting to know where Pamelius found this preface, which may be another *Praeconium paschale* founded on our Gallican one.) Cf. also Azevedo, *Vetus Missale Romanum*, Romae, 1754, p. 81: "O uere beata oliua"; "O uere beata, O beata oliua"; "O uere beata oliua quae meruisti etc."

The spelling "instimabilis" (l. 9) for "inaestimabilis" occurs at least three times in G.V., which also has "flex" for "felix," l. 11. The two clauses "O certe....redemptorem," ll. 10-12, are omitted in C.C.C.O., P.G.; "peccatum," l. 10, is followed by "nostrum" in G.V. and W. (R.) and by "et nostrum" in Lf. 96.

The omission by Muratori's copyist of the clause: "et nox u. d. i.," ll. 14, 15, is due to the two sentences beginning with "et nox"; the quotation occurs in Be. 1586, *Oratio vespertinalis*, "Deus qui operatus etc."; "mea" is lacking in G.V.; "levat" for "lavat," l. 17, is peculiar to Go., but cf. "tartara levare" in No. 8b. G.V. for the second time has "Reddidit" for "Reddit," l. 17; all the texts insert "et" before "reddit" and all except C.C.C.O. omit it before "maestis," l. 17; G.V. agrees with Go. in omitting the *m* of "concordia[m]."

Bo. reads "graciam," l. 19, and omits "tibi," l. 20; Muratori's copyist is answerable for the omission of "incensi huius"; "tuorum," l. 21, is in Go. alone; "apium" for "apum" is in C.C.C.O. and Gg. (R.O.), both forms are supported by classical usage; G. V. has "sacrum sancta" for "sacrosancta," l. 22; C.C.C.O., Re., Gg. (R.O.) and Lf. 96 have "honorem" for "honore," l. 23; C.C.C.O. inserts "sit" before "diuisus," l. 24; G.V. has "mutuatim" for "mutuati," l. 25, where C.C.C.O. and Gg. O.*m*² have "mutuati tamen"; G.V., Gg. (R.O.), P.G. have "liquentibus," l. 25; in l. 26 "apis" is omitted in G.V.; for "caeris" l. 26, G.V., Gg. (R.O.) and

Lf. 96 have "ceris"; Bo., C.C.C.O., Gg. (R.O.) and Lf. 96 have "quas" for "quam"; C.C.C.O., Gg. (R.C.) and Lf. 96 "substantiam" for "substantia," l. 26.

The whole of the section "Apis ceteris.....permansit," l. 27—p. 69, l. 9, is omitted by the later mss., represented by C.C.C.O. and P.G.; "Haec explorata....includunt," l. 30,—p. 69, l. 1, is omitted by Lf. 96.

Re. reads "Apis quae caeteris subiecta"; G.V. has "nimia corporis" for "minima corporis," l. 28; Bo. has "animas" for "animos," l. 29, and "posuerunt," l. 31; "inbecilla," l. 30, for "imbecillis," seems restricted to Go., as does also "exflorata" for "explorata," though G.V. has "implorata(!)"; the "uicem," f. 31 of the ms., for "uice" is repeated in the Gellone sacramentary; "Huic" for "Haec," l. 30, seems necessitated by "succedit," l. 33.

"Glaciale senio," l. 32, is replaced by "glaciales senio" in Bo., by "glaciale senium" in Gg. (W., O.), by "glaciale senio" in G.V., and by "glaciali senio" in Gg. (W., R.); Re. has "moderatione" for "moderata," l. 32, where Duchesne, *op. cit.*, p. 255, suggests "moderatis"; G.V. has "curam" for "cura" and "dispersisque" for "dispersequē," l. 33; Bo. has "succendit" for "succedit." "Libratim," l. 34, appears as "libratis" in Gg. (W., R.O.) and as "liberatis" in Re.; "pinnibus" appears as "pinnis" in Gg. (R.) and as "pennis" in Gg. (O.); "cruoribus" for "cruribus" is clearly a slip in Go.; Bo., Gg. (W., R.O.) have "insidunt"; Bo., G.V. and Gg. (W., R.O.) "parte" for "partem," l. 35, where Duchesne suspects "raptim." Bo. omits "suis," l. 36; Bo. and G.V. have "instimabili" and, as Go., "natus," l. 39, for "natos"; Bo., G.V. and Gg. (W., R.O.) have "liquancia" for "liquentia," l. 38; Gg. (W., O.) inserts "namque" after "Aliae," l. 39, and has a word erased after "uirgo," p. 69, l. 4.

Re. has "nectari," p. 69, l. 1; Bo. omits "faetus non quassant," l. 2, and "uirgo" after "concepit," l. 3. With "concepit....permansit," ll. 3, 4, cf. Arnobius the younger, *Conflictus*, P.L., LIII, col. 280, B. "uirgo concepit, uirgo peperit, uirgo post partum permansit." P.G. has "In qua t. c. humana divinis iunguntur," ll. 5, 6; G. V. has "noctem" for "noctis," l. 7; C.C.C.O. inserts "ergo" after "Oramus," l. 6; Bo., C.C.C.O., Gg., Lf. 96, 223 have "honorem" for "honore," l. 7. P.G. inserts "atque" and C.C.C.O. "te" before "in odorem," l. 8; Bo. has "caerei," l. 6, "consecrati," l. 7, "caligines destruenda," omits "persequeret," l. 8; and has "acceptis" for "acceptus," "misceantur," l. 9; and "flammasque eius," l. 10; C.C.C.O. has "egressus" for "regressus," l. 11; G.V., C.C.C.O., Gg. (R.O.) and P.G. insert "te" after "ergo," l. 12.

The insertion in Go. of "et famulas tuas," l. 13, is unique, but may be paralleled by various other passages in the ms.

The final sentence: "Precamur ergo etc." is preceded in Lf. 96 by the rubric "Hic quasi collecta"; G.V. has "clero" for "clerum"; the words "una....illo, ll. 14, 15, are lacking in it and in Bo.; Gg. (W., R.O.), and Lf. 97, 223 omit "beatissimo uiro" and replace these words by "papa"; other Roman sacramentaries add petitions for the Emperor

or King and the Bishop, e.g., P.G., "una cum papa nostro N. et gloriosissimo rege nostro N. necnon et antistete nostro N."

"Gaudiis," l. 16, is absent in Bo. and G.V., and is replaced by "sacramentis" in C.C.C.O. Gg. (W., O.) has "in his festis paschalibus"; W., R., "in his paschalibus gaudiis"; Lf. 97, "in his paschalibus feriis."

The final clause, "per...filium tuum" is restricted to Go., G.V. having "per" only; Gg (W., R.), "per dominum," Gg. (W., O.) "per d. I. etc."

The Ambrosian preface for Easter day in *ecclesia majore*, Gb. 93; "Nos deuotas laudes" has several passages reminiscent of this *Exultet*: viz., "turba Mosaica," "tuba prophetarum," "in quo fidelis populus.... resultabat," "in qua ut seruos redimeret," "beata mors," "iam nunc sentiat"; the preface for Holy Saturday, Gg. (W. 271, O.), seems like a résumé of the *Exultet*.

226.

G.V. 735, *Collectio sequitur*, Gb. 82, note (from the Rheinau ms. of the *Gelasianum*), Martene, *De ant. eccl. rit.* III, p. 428 (from ms. Paris B.N. 3865), *Nunc collecta post benedictionem cerei*. Martene has "nostrarum" and "tenebris nostris," and omits the "et" before "unigeniti," l. 22; Gb. reads "micare," l. 21, and "tenebras" for "tenebris," l. 23; G.V. has "micare," inserts "nostris" after "tenebris" and adds, *m*², "peccatorum," l. 24.

227.

The *Hymnus caerei* is "Inventor rutili, dux bone, luminis" (*Analecta hymnica medii aevi*, L., p. 30), taken from the *Cathemerinon* of Prudentius.

G.V. 735, Martene, *l. c.*, III, 428; both have, as here, *Collectio post hymnum cerei*, Gb. 82, note; G.V. has "caritatis" for "claritatis," l. 28, "corporalium" for "temporarium," l. 30; Gb. has "temporalium," "uerbum" for "uerum," l. 31; all three have "celebramus" for "celebrantes," l. 30, and omit "et famulabus," which, as in the *Exultet*, seems peculiar to Go.

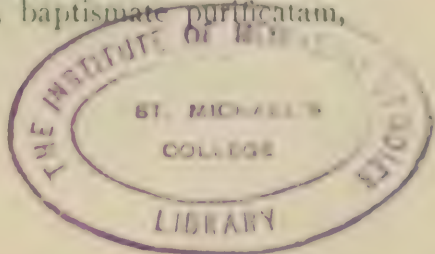
228-251.

Similar prayers are found in a corresponding place in G.V.; in Bo. they come before the *Exultet*; they correspond to the *Orationes sollemnes* on Good Friday in the Roman rite. In each of these twelve suffrages the *Praefatio*, or Bidding prayer, precedes and invites to the *Oratio* which follows.

The *Orationes* in Bo. are different; the twelve classes of persons prayed for are the same, though at times under different denominations.

228, 229.

It will be noticed that these are the only *Praefatio* and *Oratio* which are not for a class of persons; they are really a thanksgiving, *gratiarum actio* (cf. Bo. 843, L. 214), "ex gratiarum actione sumat exordium," *pro neo-baptizatis*; "praemunitam signo crucis, baptisate purificatam,



chrismate delibutam" represents the three stages of the baptismal ceremony, cf. Nos. 259-261.

230.

The word "Unianimes," l. 15, occurs in Go. three times only and only in these Gallican solemn prayers; this seems to denote one author; cf. the first Collect in the St. German's mass, Mo. 37 and the commencement of the *Benedictio chrismæ* for this day in Bo. 139 (L. 815): "Unianimes atque concordēs."

Some of the expressions here: "omnipotentis," "misericordiam," "captiuitatibus elongatis, carceribus detentis," "consolator assistat neque deesse sibi" occur in the Reichenau (Celtic) fragment, J.T.S., Vol. V., p. 61, ll. 31-33.

232.

Cf. Bo. 844 (L. 216), *Oratio in uigiliis paschæ*: "Deum ac dominum nostrum Iesum Christum pro sacerdotibus ac ministris aeclesie suæ, fratres carissimi, supplices deprecimur, ut ingressi sancta sanctorum, tocusque particip[e]s altaris, spiritalium graciæ donis abundanciaque multimoda repleamur [=repleantur]."

234.

The expression "inuiolabilis naturæ dominum," ll. 3, 4, occurs in Fr. 673, *Consecratio uirginum*.

* Cf. Bo. 844 (L. 217), *Pro uirginebus*: "Deum patrem etc."; "ut in fratribus et sororibus nostris qui sanctam et maxime acceptabilem deum (= deo) uirginitatem de[di]carunt, bone conceptum mentis propositum tenentes immacolati iugiter perseuerint."

* Spiritus, l. 7; "spiritu" would seem more natural, but cf. p. 74, ll. 9, 10, where "uti eos...misericordiae spiritus prosequatur" recurs; Mgr. Mercati would read here "spiritu" and, in the second passage, would omit "spiritus"; the first seems scarcely necessary. See Mr. Wilson's note on the second passage (250, below).

238.

Cf. Bo. 844 (L. 219), which omits "et infernorum dominum," l. 30, and "obsecrantes," l. 32, replaces "omnipotentem, fratres dilectissimi," l. 31, by "supplices" and "uti f. n. a. s.," l. 32, by "omnes fratris (= fratres) nostros," i.e. again omitting the typical "ac sorores" of Go.; it has "qui" for "quicumque," l. 33, and after "subiacent" concludes with "potencia auxilii sui protegat atque defendat."

Mr. E. Bishop, *Cerne*, 260, compares with this prayer one of the *Orationes paschales* in the Verona *Libellus orationum* (Thomasii Opp. ed. Bianchini, p. 102), which begins similarly to Bo. and concludes: "ut in fratribus nostris quicumque p. n. s. potenti auxilio suo consolator atque redux esse dignetur etc."

240.

Cf. Bo. 844 (L. 220), which omits "deum et universae uirtutis," l. 8, but retains the "et sororibus" of Go., l. 9; for "carnem," l. 10, it has

"carnis infirmitatem," and for "gēneribus insultantur," l. 11, "uexantur incummodias" (=incommodis); after which it concludes: "uti (=ut his) qui solus potest pro sua pietate omnibus adesse dignetur."

243.

With the opening phrase, cf. Gl. 712 (W. 255, V.R.), Gb. 304, Gg. 269 (W. 141, R.O.C.), Me. 220, first collect, *tempore mortalitatis*: "Deus qui non mortem (Gb., 'non vis mortem,' Gg. (R.) 'non vis') sed penitentiam desideras"; cf. Gl. 764 (W. 314, V.) and Martene, *De ant. eccl. rit.* I, 803, from one of Colbert's mss. dated c. A.D. 900, *Ad penitentiam dandam*: "Deum omnipotentem ac misericordem, qui non uult mortem peccatorum, s. u. conuertantur et uiuant."

Bo. has in its concluding leaves two collects with similar expressions: (i) L. 577, *Oratio super penitente*: "Deum omnipotentem hac misericordem qui non uult mortem peccatorum sed conuertantur et uiuant"; (ii) L. 581: "Deus quia non uis peccatum nec dilectares in perditionem uiuorum set ut conuertatur et uiuant."

"Deus qui n. u. m. p. s. e. c. e. u." occurs in the Book of Dimma, Warren, L.C.C. 168; "d. q. n. u. m. p." and in Stowe, f. 13. A further list of passages in the Liturgies referable to Ezek. xviii, 23, 32 and xxxiii, 11 is provided by Mr. E. Bishop, *Cerne*, pp. 248, 249; to these can be added Be. 521, 1297, 1318.

* Exact parallelism would require the insertion of "dolere cum" before "dolentibus."

244.

With "congregacionis nostræ," p. 73, l. 2, cf. "congregacionis istius," l. 15; these expressions would suggest that these prayers were drawn up for some body of persons living together, whether in a monastery or as a cathedral body.

246.

The title in Bo. is "*pro pace populi et regum.*" The words "nobis populo suo," ll. 13, 14, seem out of place here, but fit in well with "requies"; either they were originally a marginal gloss or we may reconstitute the collect thus: "ut pacem regum t. d., u. m. e. m., requies nobis populo suo congregationis istius ['monasterii' or 'loci'] perseueret."

247.

"Carnis totius et spirituum sator" or "Spirituum carnis totius" would be a more natural commencement; cf. Num. xvi, 22; xxvii, 16.

248.

Gl. 749 (W. 297, V.R.), Gb. (Gl.) 315, Lf. 200, ms. Bodley, misc. liturg. 319 (cited by Wilson, Gl., p. lxxvij, as B.): "Deum....et infernorum dominum depræcemur etc." Gl., Gb. and Lf. have "spiritu cari nostri illius, uti eum dominus" and omit "qui...præcesserunt";

R. omits "dominus," l. 27, which is replaced in B. by "pietas domini"; B. reads "reque," l. 27; R. and Gb. "partem."

249.

With "et si qui etc.," l. 33, cf. Miss. Mozar. (ed. 1775), p. 465. l. 91: "et si qui in hoc corpore delictorum sunt lapsibus maculati, pietate solita eis indulgeas."

250.

Cf. Bo. 845 (L. 225), *Pro competentibus*: "Dei Patris misericordiam," which has: "ut eos dominus o. a. f. regeneracionis suæ euntes omni caelestes misericordie auxilio prosequatur."

* Cf. note to No. 234. "In this collect 'spiritus' is superfluous and confuses the sense; it is not in the parallel passage in Bo. I am therefore inclined to think that it has been written by mistake, from a reminiscence of No. 234, where it gives a good sense. If this view is right, the form 'spiritus' in 250 is rather in favour of 'spiritus' in 234. Of course 'auxilio' might be an alternative for 'spiritu,' which had stood side by side with it in the parent ms. of Go., and was adopted to the exclusion of 'spiritu' in Bo. But 'spiritus' could not well have been put as an alternative to 'auxilio,' though it might be a gloss on the phrase 'auxilio misericordiae suae,' and 'auxilio' could hardly be an alternative for 'spiritus,' which is the actual word in Go., though it cannot be right in No. 250. On the whole, I think I should keep 'spiritus' in No. 234 and omit it in No. 250. If in the latter place 'auxilio' only is retained, 'omni' suits it very well." [H. A. W.]

252.

The first sentence may be paralleled by Stowe, f. 55^v: Gl. 569 (W. 85, R.V.), Gb. 86 (apparently from some St. Blasien ms.); Gg. 63 (W. 56, R.O.C.), P.G. 266; ms. Bodl. Add. A. 173 (=A): "quos aut sexus in corpore aut ætas discernit in tempore, omnes in una pariat gratia mater infantiam"; Gb. has "unam" and omits "pariat"; C. has "uno" and "infantia"; Gl. (R.) has "in una.....infantia"; Gb., Gg., P.G. have "unam..... infantiam." Warren's reading of Stowe, p. 214, "gratiam atque," is incorrect; cf. also Be. 1485: "Deus cui ad initiandum nulla paruitas non idonea est, qui omnem aetatem omnemque sexum.....admittis, tibi haec noui hominis exordia et rudis uitae dicamus infantiam."

* The variants suggested shew the attempts of the editors to make sense out of the text; the one which involves least alteration and makes some sense is ll. 22-24: "Hi enim....sigillo signentur et qua indigent diaetatem." Mr. H. A. Wilson writes: "This form is rather a tangle. It is not easy to say where the transition from the one 'infans', of the first part to the 'infantes' contemplated in 'sciant' takes place. 'Hic,' l. 22, may be the *one* 'infans,' becoming more than one with 'sigillo signentur'; or 'Hic' may = 'here'; or the change of number may begin with 'His,' if we read 'sigilla.' The key to ll. 24, 25 may

be in 'antequam bonum aut malum sciant' in connexion with Is. vii, 15, 16, and with the giving of milk and honey to the newly baptized infants. 'Diaetatem' (= 'diaetam') will be this appropriate food; for 'diaeta' in the sense of food, see Du Cange, *Glossarium*, s.v. *Diaeta* (2); the form *diaetas* seems to occur also, though Du Cange mentions it only in one of the other senses of *diaeta*."

N.F. think that "this preface cannot be of very high antiquity, as it refers to a state of things when adult baptisms had become so infrequent as not to occupy a place in the service books of the Church," and that "perhaps we are to refer to the same cause the omission in this Collection of the long expositions of the Creed, the Lord's Prayer and Four Gospels, which are found in other Service books"; but the occurrence of these forms in contemporary and later sacramentaries seems to militate against this theory.

253.

The usual form is: "Accipe signum crucis," Bi. 1484, Gb. I, 254, Gl. 593 (W. 113, V.R.). "Accipe signaculum crucis" is found in C.C.C.O. 194; "Accipe signaculum Dei patris et filii et spiritus sancti" occurs twice in Gb. II, 6.

254.

Cf. Martene, *De ant. eccl. ritibus* (ed. Antwerp. 1736) I, col. 46, "ex Missali Romaricensi annorum 600 et vetusto Rituali monasterii S. Germani a Pratis ejusdem circiter aetatis," beginning "Signo te in fronte in nomine d. n. I.C., ut confidas in eo; benedico oculos etc." with "eius" for "Dei," l. 7, and "ueritatis eius" for "odores suauitatem Christi," l. 8; it ends: "pectus ut credas in eo; scapulas, ut suscipias iugum seruitutis ejus; os, ut confitearis illi, qui cum etc."

255.

"Mabillon doubts whether 'vitrigi,' l. 15, may not be the name of a place. But even so, we can elicit no sense." [N.F.] In the article on *Baptism* in Smith and Cheetham's *Dictionary of Christian Antiquities*, the beginning of this *Praefatio* is thus translated: "Standing, dearest brethren, on the bank of this crystal-clear ('vitrei') fount, bring ye from the land to the shore new comers to ply the traffic whereof they have need ('mercaturus sua commercia'); Let all who embark on this voyage make their way over this new sea."

N.F. give as the meaning: "Ye bring hither to us those who are to be made new men, i.e., Christians, like merchants who bring the goods with which they traffic"—in the sense of the text, "He that winneth souls is wise."

The clause "faciat....peccatorum," ll. 22, 23, is repeated in No. 258, ll. 32, 33, with "fiat" for "faciat"; there seems no doubt but that the original reading here was "fiat eis lauacrum baptismi."

256.

"perfusi," l. 28; a reference to baptism by *infusio*, not *immersio*.

258.

This exorcism inserts "Exorcizo te omnis...Exorcizo te," ll. 26-28, into the ordinary form which occurs in Stowe, f. 53^v, St. Gall ms. 1395 (*Warren*, L.C.C., 184); Bo. 848 (L. 234); Be. 1490; Gl. 595 (W. 116, V.R.), Gb. I, 255 (from Gl. R.), II, 10 (from Vienna, ms. theol. 685); Gg. 263 (W. 136, R.O.C.), P.G. 271. The version in Bo. begins: "Exorcidio te, creatura aque, in nomine dei patris omnipotentis et in nomine domini nostri Iesu Christi fili[i] eius et spiritus sancti." Gg., P.G. omit "dei...nomine," have "Dei" for "eius" and "sancti" before "spiritus"; St. Gall, Gl. and Gb. I, 255, omit "domini nostri" (Gg. (C.) omits "nostri" only); Gb. II, 10, for "et in nomine" has "et in charitate." Bo. then continues: "ut omnes uirtus aduersarie, omnes exercitus diaboli, omnes incursus, omne fantasma eradicare et effugare ab hac creatura aquae." Stowe, St. Gall, Gl., Gb. I, 255 and Gg. omit "ut," have "omnis incursio (Stowe, St. Gall, 'incursus') diabuli et omne etc." Be., Gg. and P.G. have "si quod (C.) 'qua') phantasma, si qua u. i., si qua incursio d."; St. Gall has after "phantasma:" "omnes inimici potestates eridicare (= eradicare) et ef."; Gb. II, 10, inserts "Exorcizo te" before "omnis uirtus" and has "omnis incursio satanae et o. ph."

The rest of the text of Bo. departs from that of Go., but has the expressions: "ut sit omnibus qui in ea discensuri sunt," "in remissione peccatorum," "iudicaturus est saeculum per ignem."

For the conclusion, ll. 35 sq., cf. Gg. 57 (W. 50, 162, R.O.C.): "qui uenturus est iudicare uiuos et mortuos et saeculum per ignem."

In Bo. 848 (L. 240) and Stowe, f. 60, there is another exorcism with similar expressions: "ut omnis uirtus aduersarii, omnis exercitus diabuli, omnis incursus, omne fantasma inimici."

According to Smith and Cheetham's *Dictionary of Christian Antiquities*, s.v. Baptism, "ante diuiciae mundi" (l. 6), "evidently from the Greek ἀντι τοῦ πλούτου τοῦ κόσμου, is translated "in place of the riches of the world" and "ut...floriscat," ll. 12, 13, as probably the translation of "ἵνα θάλλῃ εἰς τὸν αἰῶνα τὰ σπλάχνα τῶν ἀναγεννημένων."

259.

Bo. 850 (L. 238) inserts "uiuae" after "aquae" and has "uenientibus" instead of "discendentibus in ea."

It will be noticed that neither in Go. nor in G.V. are there any *abrenuntiationes*, though they are referred to in the Rubric: "interrogas."

260.

Cf. Bo. 851 (L. 248), which omits "illum," for "in remissione peccatorum" has "unum [h]abentem substantia[m]" and after "aeternam," l. 11, adds "parte[m] cum sanctis"; G.V. 741 has "B. te credentem in" and omits "in remissione peccatorum."

261.

Cf. Stowe, f. 58: "Ungo te de oleo et de crismate salutis et sanctificationis."

A serious question has arisen whether there is any lacuna in l. 14 before the word "Tunicam"; Mabillon here inserts.....and N.F. suggest the insertion of "Induo te" or "Induere"; Mgr. Mercati thinks there is missing the end of the "Perungo te" formulary, a rubric and the beginning of the form before "Tunicam." I had felt that, as the rubric and the form for the white garment came later in No. 263, it might be possible to take the "chrisma" as the Christian's first and immortal dress; I have unfortunately lost the reference to a passage in a (? Mozarabic) sacramentary to that effect. Mgr. Mercati has, however, pointed out the following passage in Goar's *Euchologion*, ed. Paris, 1647, p. 627 (ed. Venice, 1730, p. 502), somewhat to the same effect and bearing witness to a similar Eastern concept. In the *Sancti unguenti officium* occur the sentences: "Fac illud [unguentum]...esse incorruptionis indumentum"; and "ut [familiares etc.....] illibatae gloriae tuae ceu uestimenti amictu coram te a sanctis angelis.....agnoscuntur." Mgr. Duchesne, I notice, has expressed a similar view, *op. cit.*, p. 325, n. 4: The formula [No. 261, l. 14] "appears to be corrupt and to have been amalgamated with that of the giving of the white garment. As there is further on, however, a special formulary for the giving of the white robe, it is possible that this latter may be the correct one. In that case the former would have a special symbolism, according to which the chrism would be considered as a garment."

Mr. H. A. Wilson's valuable note is as follows: "Nos. 261, 262, 263. I think that something has gone wrong here, and my guess about it, if one may guess, is this. The exemplar of Go. originally had a form which was used for the two actions of (a) the anointing with chrism, (b) the investing with the *vestis chrismalis*. That form ran, say, 'Perungo te chrisma sanctitatis, induo te tunicam immortalitatis quam etc.' Then a separate form for the investing was added in the margin: 'Accipe uestem candidam etc.,' this form being written at a point after the form for the washing of the feet; and the first words of the form it was intended to supersede were struck out or erased, the rest being left standing; i.e., 'induo te' disappeared, but the end of the old form remained. Then the scribe of Go. wrote what he found, 'Perungo te chrisma sanctitatis tunicam immortalitatis etc.,' and went on with 262, taking in 263 at the point where it stood in the exemplar, not at that where it was meant to come. The investing would naturally follow immediately on the anointing, and I think elsewhere it always does so, coming before the washing of the feet where that usage is retained.

"I do not remember any reference to the chrism as the first tunic. The chrism = chrismale or *vestis chrismalis*, might well be so described; but if I am right in my guess, the original form of 261 coupled them together in such a way that they are both spoken of almost as one gift which is to be preserved inviolate."

Cf. Bo. 852 (L. 253), "Laudes et gratias etc.," which ends: "inlibatum, inuolatum et immaculatum perferant ante tribunal Christi."

It is to be noted that "perferre" is applied in No. 261 to the "tunica immortalitatis," in Bo. 852 (L. 250) to the "baptismum," and in No. 263 to the "vestis candida."

262.

For the Gallican rite of the *pedilavium*, cf. the treatise of the sixth century, once attributed to St. Ambrose, *De sacramentis*, c. vi; it seems to have been restricted to Gaul, Ireland, and North Italy; it is absent from Eastern and Roman formularies, and was directly proscribed in Spain, where it was previously in use, by the Council of Elvira.

This formula occurs in Bo. 852 (L. 251), with "ita" before "tu," l. 22, but the relative positions of 262 and 263 are reversed in Bo.; G.V. 742 has *Ad pedes lauando*: "Dominus et saluator noster Iesus Christus apostolis suis pedes lauit et ego tibi pedes lauo, ut et tu f. h. e. p.; qui ad te uenerint. Hoc si feceris, habebis u. ae. in saecula saeculorum"; Stowe, f. 58^v, agrees with G.V. except that it has "lauit pedes discipulorum suorum; hoc et tu facias exemplum d. n. I. Ch. hospitibus p[e]regrinis tuis." Bo. 852 (L. 252) is apparently an alternative form: "Dominus noster Iesus Christus de lenteo quo erat precinctus tersit pedis discipulorum suorum et ego facio tibi, tu facias peregrinis, hospitibus et pauperibus."

263.

The time of the imposition of the white garment, the alb, varies according to the Gallican and Roman custom. Here it is clearly the last act of the baptismal ceremony, after the second unction and the washing of the feet (cf. S. Pirminius, *De singulis libris canonicis Scarapsus*, Migne, P.L. LXXXIX, col. 1036); in Spain the *velatio* with a veil is appointed for the same time.

Cf. Bo. 852 (L. 250), which omits "domini nostri Iesu"; Stowe, f. 58^v, with "candidam sanctam et immaculatum quam perferas"; Gb. II. 9 (from ms. Vienna, theol. 685), with "candidam sanctam et immaculatam," with "praeferas" for "perferas"; it omits "d. n. I." and after "Christi" adds "in nomine sanctae trinitatis"; Gg. (W., O. 163, n. 4), "A. u. c. sanctam et im. quam p. a. t. d. n. I. C., habeasque uitam aeternam et uiuas in saecula saeculorum"; P.G. 269, "A. u. c. sanctam et i. q. p. sine maculo," and the rest as in W. (O. 163) as far as "aeternam"; Gb. 87 is like Go. except that it has "sine maculo," "representes," for "perferas"; it omits "d. n. I." and at the end has: "ut habeas uitam aeternam et gaudeas in saecula saeculorum."

The Mozarabic *Liber ordinum*, c. 36, n. 1, cites two Mozarabic Rituals of the eleventh century, A. and M., both copied subsequently to the Roman revision, which have for the *Velatio*: "Accipe tibi u. c., uestem nuptialem quam immaculato corde feras a. t. d. n. I. C. in uitam aeternam" (A. omits "candidam uestem"; M. omits "immaculato corde" and has "praesentes" for "feras").

The clothing of virgins and widows is modelled on this; cf. Gb. II, 96: "A. uelamen sacrum puella quod perferas sine macula a. t. d. n.

I. C." ; the Pontifical of Egbert (ms. Paris, B.N. lat. 10575) : "A. uiduae pallium q. p. s. m. a. t. d. n. I. C." ; the tenth century Irish formula (Warren, L.C.C., p. 23) : "A. puella pallium candidum q. p. a. t. d." ; Fr. 675 ; Bened. of Robert, p. 138 : "A. p. p. q. p. sine macula a. t. d. n. I. C."

264, 265.

These two collects seem fused into one in Bo. 852 (L. 253) : "Laudis et gracias.....per carus nostros *qui modo baptizati sunt* (cf. p. 77, l. 30)..... *ut baptismum sanctum quod acciperunt inlibatum inuiolatum et immacolatum perferant* (cf. p. 78, ll. 4, 5) ante tribunal christi," and in Stowe, f. 59 : "Oremus f. c. pro fratre nostro N. qui gratiam domini consecutus est, *ut baptismum quod accipit immaculatum* atque integrum *perferat* a. t. d. n. I. C." Unless we are to take the word in a purely metaphorical sense, it may be applied to the "alba vestis" already given.

265.

L. 2, "coronatis." Is it possible that there is here any reminiscence of the Eastern (Armenian and Syrian Jacobite) rite of attaching to the neck a small red and white cord with a wax cross, cf. Denzinger, *Ritus orientalium*, Wirceburgi, 1863, I, 389, 397, with the rubric *Mox induit eum et coronat*, and the prayer "Corona domine hunc servum tuum decore et gloria etc.?" ; cf. *Dict. d'archéol. chrét., etc.*, I, c. 3127.

There are references to this custom at Alexandria in the seventh century : "tum induunt qui baptizati sunt uestem albam et coronam super capita sua de myrtho et palma" ; *Bibl. maxima patrum*, Paris, 1654, vi, 25. Durandus (*Rationale*, VI, c. 82) refers to a Narbonne use in his time of the white garment having sewn on to it a red band like a "corona."

Should the reference here be to some such custom, we should have to read ll. 2, 3, "Pro baptizatis, crisma petentibus et in Christo coronatis, quibus d. n. regenerationem d. d. e. praecamur etc." There is an erasure in the ms. after "coronatis."

268.

With "munera sacrosancta spiritalia" ; cf. "sacrificium spirituale" in the *Memento* of the *Canon* of Stowe, f. 28^v ; cf. the commencement of the *ante nomina* in Mone's seventh mass (p. 30) : "Oremus carissimi pro fratribus nostris qui offerunt deo nostro spiritalia munera."

269

It occurs without variants in the (? Bobbio) Celtic fragment, J.T.S., vol. v, p. 66.

With "ut....habeamus, ll. 34, 35, cf. G.V. 742, *Collectio ad pacem, Vigilia paschae*, with "in labiis proferemus in intimis teneamus uisceribus."

270.

In the opinion of N.F. the "numerous quotations from the Bible rather belong to the Spanish than to the Gallican services."

ll. 6-12 ; a similar reference to the Creation occurs in the *Praefatio* of the J.T.S. fragment cited above, p. 67 ; cf. also Bo. 935 (L. 488) : "Cuius uerbo uniuersa creata sunt....tu fundasti terram super aquam."

Several expressions : "Nox in qua" (ll. 14, 22-25), "O uere beata," l. 28, and specially "quae sola...resurrexit," ll. 29, 30, and "Nox ut dies inluminabitur," l. 31, recall the language of the *Exultet*, No. 225.

271.

With "Te oramus...eucharistia," ll. 4-6, cf. Mone (v), p. 27 : "Rogamus etc.," ll. 2, 3.

272.

"This seems the only example preserved in the Gallican Liturgies of a prayer during the breaking of the bread. In the Mozarabic it frequently occurs." N.F.

274.

With "Deus...posuisti," cf. Mone's eighth mass :

Summe sator rerum qui spinis cultor adeptis
Catholicae ecclesiae plantaria fida locasti.

275.

The *apologia* which most closely resembles this is that in the *Missa Latina* of M. Flaccus Illyricus, Argentinae, 1557, p. 31 : "Ante conspectum tuae inæstimabilis maiestatis....non sine d. r., a. n. o. dignate ! u. a. precator a., e. r. c. assisto testis ; accuso ergo me et n. e., sed c. t.....confiteor.....coram te, etiam non sum dignus uocari filius tuus."

For other *apologiae*, see Me. 242-248, P.G. 426-436, *Missae speciales sacerdotis* ; Dom Kuypers (*Cerne*, p. xxv) draws attention to "Ante oculos tuos domine reus conscientiae testis adsisto, rogare pro aliis non audeo quod impetrare non merear," in *Cerne*, p. 95, which is also found in Stowe, f. 17^v, and Me. 243 ; Cf. Martene, *De ant. ecd. rit.*, I, p. 520, and the texts cited in Warren, L.C.C., p. 255, n. 28 ; one in Stowe, f. 31, entitled *Oratio Ambrosii*, begins : "Ante conspectum diuinæ maiestatis tuæ."

* The words "reus conscientiae testis adsisto," l. 11, are found unchanged in *Cerne*, p. 95, Stowe, f. 17^v, Me. 243, in the *Confessio S. Patricii*, Irish Liber Hymnorum, H.B.S., vol. xiv (1898), p. 213, and, without "reus," in the *Apologia S. Ambrosii*, S. Ambrosii...opera, Mediolani, 1887, vol. vi, col. 564, from ms. Ambros. D. 84 inf.), and as "reus adsisto ; conscientiae testis" in Ménard, *De antiq. ecd. rit.*, ed. 1736, vol. iii, p. 522. They do not bear a clear sense ; the only known variant for "conscientiae" is "constantia," which is found in a tenth-century Angers copy of the *Confessio S. Patricii*.

As the gist of the first part of the *Apologia* is the presence of the sinner before God, Mgr. Mercati suggests "testi," "God as the witness of my conscience" ; cf. Phil. i, 8 : "Testis enim mihi est deus," or less

probably "conscientia teste." It is evidently the case of a faulty expression which became a commonplace, and was copied without due thought as to its latinity.

With "quidne.....mereor," ll. 11, 12, and "uerbis....offendo, ll. 19, 20, cf. Stowe, f. 17^v, "rogare pro ali[i]s non audio (= audeo) quod impetrare non meriar [= merear]," and "uerbis tibi tantum obsequimur corde mentimur."

With "habes me confitentem reum," l. 19, cf. the *Apologia* in Bo. 934 (L. 483), commencing "Ante oculos tuos," which contains the expression "Habes domine confitentes reos." Is it an echo of Cicero, *Pro Ligario*, c. 2: "Habes....confitentem reum"?

276.

The conclusion: "Deuotum ac etc." (p. 82, l. 5), resembles expressions in Mone's seventh *missa*, p. 30, "deuotum sibi ac dicatum uirginum pudorem, et continentium propositum integrum in omnibus intemperatumque concedat, uiduarum l. tolerantiam s. m. c., o. quoque opem paternae pietatis indulgeat."

278.

With the first sentence, as far as "quas tibi," l. 22, cf. J.T.S., vol. v (Oct. 1903), p. 56; Gl. 754 (W. 304, V.R.), *In natale sanctorum, sive agenda mortuorum, Secreta*; Re. 357, *Super oblata, Missa votiva*; Gb. 282.

279.

Cf. Ln. 367 (F. 69, l. 26), third collect in a July *missa*: "Supplices te rogamus deus ut munera quae deferimus et deuotionis gratiam nobis conferant et salutem."

280.

"adimplens prophetias," p. 83, l. 4; the prophecy is more clearly expressed in L.M.S. 625, *Inlatio, pasch. ii*, "implens prophetae uaticinium tanto ante praedictum: Viuificatis nos, post duos dies suscitabit nos."

With "quia... surrexit," ll. 8-10, cf. Gg. 314, W. 236 (R.), 271 (O.): "Quia nostrorum omnium mors cruce Christi p. e., et i. r. e. o. u. resurrexit."

The "cui merito" added at the end of the *Contestatio* by a later scribe in Tironian notation is also found in a similar place in five other *missae* in the ms.

281.

Cf. L.M.S. 644, *Post Sanctus, Pascha, f. iv*; some of its mss. give a text very similar to that of Go. The contention of N.F. that "the Mozarabic is the original source of those prayers which it has in common with the Gothic" cannot now be upheld in the presence of Dom Ferotin's recent edition, and their suggestion that "We ought surely to read 'nox' [for 'uox,' l. 15] from the margin, Miss. Mozar. 206, l. 75," is not justified by any of the mss. sources cited in L.M.S.

"mystica," l. 15, is only found in one ms. of the Mozar., viz. G., ms. Toledo, 35, 7, all the others have "mixta"; the same ms. again agrees with Go. in reading "inuexit et," l. 17, for "inuexit in" and "personas," l. 18, the other mss. having "praeconia." All the Mozar. mss. have "te" after the second "Viderunt," "tremuerunt" for "timuerunt," l. 19, and omit "tui," l. 20; they place "ipsa" after "etiam," l. 23, and have "horribilium" for "terribilium," l. 24.

It is only the printed missal which has "Ubi est mors uictoria tua," which N.F. insert here "on the authority of the Apostle and the M. Moz." Ms. G. agrees with Go. in not having "Propter quod" before "adtonita," l. 21, in placing "miserorum" after "paululum" and in having the perfect tense "habuerunt," l. 22, for the imperfect "habebant." The words: "sic uicisse cernentia crucifixum," which occur in Moz. after "cruciatum," l. 22, may have been omitted by the copyist of Go., but they are also lacking in ms. G.; similarly G. agrees with Go. in reading "habita," l. 24, where the other mss. have "hebetata" or "et vetata."

L.M.S. for l. 28 has: "e. t. t. noti splendoribus candoris p. s.," where G. has "noto" and, as Go., "splendore p. s."; one other ms. and the printed edition have: "et tu tanto noti splendoris candore"; all the mss. have for "sanctificantis exemplo," l. 30, "instituentis magisterio vel exemplo"; in the sentence: "ut cunctis...reuocatam" G. agrees exactly with Go., except that it has "uita renouatam" for "uitam reuocatam," l. 32; the other mss. have, ll. 30-32: "u. c. r. perfunctis s. n. a. i. i. regresso e. m. s. lugeat uictam et uita tripudiet restitutam."

282-286.

In G.V. "this title is given to a *Missa* distinct from those assigned to the days within the Octave of Easter, and composed of Roman prayers in the following service for Easter Monday, i.e. the first, third and fifth collects." [N.F.]

The Ambrosian and Toledo rites provide two masses for each day during the Easter Octave; the first one, according to Amb., *mane, in ecclesia minore pro baptizatis*; these masses occur in their right order in Be., pp. 68-76. The Gallican use was probably the same, cf. the title in Go. before No. 282: *Missa matutinalis per totam pascha pro paruolis qui renati sunt*, where G.V. adds *maturae dicenda*: but the texts as we have them in Go. and G.V. are not complete; both mss. provide one mass only for each day; that for the Monday in Go. is preceded by the rubric: *secunda feria*; G.V. places the same *missa* with the same title between the Friday and the Saturday *missae*.

It is very probable that the *missa*: "Deus qui credentes," Nos. 282-286, was repeated *mature* every day of the week, and that Go. has omitted the proper mass for Tuesday. (It is strange that G.V. omits *secunda feria* in the title of the *missa* which comes between Easter day and the Tuesday.) N.F., p. 199, judging from Go. only, think that "at this special service there was only a proper collect, except upon the last day, when there was also a prayer *super munera*, and an *immolatio*":

but Go. provides two other collects, making five in all: the same number as in the masses for the Easter *feriae*.

282.

G.V. 751, exactly as in Go.; Gb. 99 (Amb.), second collect, *pascha* vj; Gl. 579 (W. 95, V.R.S.), second collect, *octava paschae*; Gg. 77 (W. 67, R.O.C.), P.G. 280, Me. 82, *Alia oratio paschalis*, with "sacramento baptismatis" for "sacro baptisate," l. 7.

With this, as far as "populus," cf. Be. 1372, *Super oblata*, *Missa pro pace*, and for as far as "te," cf. the beginning of Bi. 126, Be. 554, *Super sindonem, pascha*; Lf. 103, *Alia oratio paschalis*.

283.

G.V. 749, *Collectio sequitur, feria quinta*, as in Go.; cf. L.M.S. 80, *Ad orationem dominicam* in the mass of St. Clement, "Clemens immense etc.," with "Ut qui per te renati sumus ex aqua et spiritu sancto non patiamur ab ethnicis et inregeneratis diuelli a sancto proposito."

284.

G.V. 751, *Oratio super munera in die sabbati exitu Pascha*, with "tuorum" for "ac famularum tuarum" (Go. again making provision for both sexes) and with the insertion after "offerimus," l. 16, of "diem octauarum suarum spiritalium celebrantes, quo die eos sacro fonte baptismatis renasci iussisti" (the G.V. mass being appointed for the Saturday in Easter week).

Cf. Fr. 688, *Super oblata* in the *Orationes et preces communes cotidianae*; Gl. 687 (W. 224, V.R.S.), *Secreta, dominicis diebus*; Gg. 167 (W. 170, R.O.C.), *Super oblata*, Pent. vj; Gb. 148, P.G. 406, Me. 179, *Secreta*, Pent. vij: "Propitiare domine supplicationibus nostris et has oblationes famulorum famularumque tuarum benignus assume, ut quod singuli obtulerunt ad honorem nominis tui, cunctis proficiat ad salutem."

285.

G.V. 750, *Alia collectio fer. vj*; Bo. 863 (L. 285), *Ad pacem, missa paschalis* (III), "with an addition at the end to adapt it to its place as the Collect *ad Pacem*, which makes it probable that what we have in the text is of Roman origin." [N.F.]

Cf. Gg. 69 (W. 61, R.O.C.), *Ad fontes, fer. ij in albas ad S. Petrum*, with "uenerando" for "deuotione," and "etiam uiuendo teneamus" for "moribus exsequamur."

286.

Cf. G.V. 751, *Immolatio, die sabati paschae*, Bo. 854 (L. 261), G.V. 743, *In uigilia paschae*; Gl. 572 (W. 89, V.S.), second *Praefatio, ad missam in nocte*: "Te quidem omni tempore"; Gg. 69 (W. 61, R.O.C.), *feria ij in albis*; Gb. 90, P.G. 272, Me. 75, *sabbato sancto paschae*; with "Ipse enim u. est a., qui abstulit peccata mundi, qui mortem nostram moriendo destruxit et uitam nostram resurgendo reparauit"; here Gl. (S.), Gb., Gg., P.G. and Me. end, but G.V. 751 goes

on: "Cui omnes angeli," and G.V. 743, Bo. and Gl. (V.) go on: "Propterea profusis etc."

287.

G.V. 745, *Collectio sequitur, Missa paschalis*; Gl. 576 (W. 93, V.R.S.), second collect, *fer. iv*, and among the *Orationes paschales* in Gg. 76 (W. 66, R.O.C.), Gb. 76, P.G. 279. All these, except G.V., omit "esse" and have "et" before "uelle," l. 30, and "cordium" for "mencium," l. 32; Gg., Gb., P.G. have "quae" for "quod"; Gl. (V.) has "omnes qui," l. 29, and "regnum" for "regium."

"Da nobis...accionum," ll. 30-32, occurs in Gb. 84; Gg. 149 (W. 156, R.O.C.): "Deus qui diuersitatem," a prayer on Holy Saturday after the Lesson from Job; Gb. has "quae" for "quod," l. 31.

"Una....accionum," ll. 31, 32, occurs at the end of the collect with a similar beginning, *Pascha, fer. v*: Be. 606, P.A. 360; Gg. 72 (W. 63, R.O.C.), P.G. 276, Me. 78.

288

occurs with the omission of the first two words, "Omnipotens sempiterne," in G.V. 750, *Item collectio, fer. vj*; Be. 626, *Ad uesperum, fer. vj in albis*; Gl. 582 (W. 99, V.S.), *Oratio paschalis uespertina*; Gg. 74 (W. 64, R.O.C.), Gb. 98, P.G. 278, Me. 80, *Ad uesp. fer. vj*. G.V. ends at "adoptio," l. 35; the other texts have "et redemptio uenit et praestatur adopcio," and "misericordiae" for "pietatis," l. 35; they omit "quae...conserua," p. 85, l. 1, and insert "et" before "aeterna," l. 2.

289.

G.V. 746, *Collectio super munera, fer. iii*, with "resurrectio" (altered into "resurrectione"), "triumphantis," and "quaesita" for "adquisita," l. 6.

290.

With this, as far as "reuerasti," l. 10, cf. G.V. 744, *Praefatio, In die paschae*, 750, first collect, *fer. vi*, Bo. 858 (L. 266), *Collectio prima die paschae*; Gl. 573 (W. 90, V.R.S.), second prayer, 582 (W. 99, V.S.), *Oratio paschalis uespertina*, Gb. 89, *Alia collectio, sabbato paschae*; Gg. 67 (W. 59, R.O.C.), P.G. 273, Me. 75, first collect, Easter Day. All these texts omit the first two words, "Omnipotens sempiterne"; the Gg. mss. insert "hodierna die" after "qui," l. 9.

With this, as far as "erige," l. 11, cf. J.T.S., Vol. ix (1908), p. 409 (Gl.), for the Vigil of the Ascension, and, for as far as "credentium," cf. Gb. 102, *Alia oratio, pascha*, and Be. 559, *Super sindonem, pascha, alia missa in ecclesia minori*.

291.

G.V. 747, *Immolatio, fer. iij*, with "celebrare," l. 19; it omits "agnus" after "sicut," l. 20, and has "eadem consuetudine," "memoria," l. 21, "prima pascha" as in Go., l. 23, "ipsi" for "ipse," "uertice," and "uebre prolatis," l. 24.

292.

G.V. 747, first *oratio*, *jer. iv*, with "sacro" for "sacrum," "tuaefecisti promissionis," l. 33, and "reuelato" for "releuato," l. 34.

Cf. Bi. 138, Be. 616, first collect, *fer. vj*, P.A. 361, *Super populum*, *fer. vj*: "Omnipotens sempiterne deus qui p. t. quondam I. transiecto, terram fecisti promissionis intrare," but with a different ending.

293.

In a similar position in G.V. 748.

295.

The same conclusion: "pacem...teneamus," is found in a Gallican addition at the end of Nos. 460, 535, but with "oris" for "ore."

296.

G.V. 748, *feria iv*, with "coram tundente," l. 22, and omitting "se sine uoce," l. 23.

As far as "occisus," l. 27, is found at the end of Bo. 804 (L. 286), *Missa paschalis*: "Cuius mors humanae etc.," without "se," l. 23, but with "sine uoce."

With "ueritatis," l. 30, N.F. compare L.M.S. 605: "Pietatem suam," which has: "Ille uerus agnus qui abstulit peccata mundi, qui non in figura uenturi (or 'ueteri'), alio offerente, mactatus est, sed in corpore ueritatis adueniens, adimpleuit figuras carnalium sacrificiorum."

* The word "corporis," l. 30, is out of place here; it may have been a marginal gloss.

297.

Gl. 575 (W. 92, V.R.S.), second collect, *fer. iii*; Gb. 96, *fer. iv*: with "annua" for "annu[a]e," l. 35, and "ut obseruantia temporalis" for "ut per obseruanciam temporalem," l. 36; V.R.S.¹ omit "nobis," l. 37.

Cf. Gg. 68 (W. 60, R.O.C.), P.G. 274, Me. 76, first collect, *feria ii in albis*: they omit "caelestia," l. 34, have "contulisti" for "benignus operaris," l. 35, after which they go on: "populum tuum quaesumus caelesti dono p., u. et perfectam libertatem consequi mereatur, et ad u. p. s."

Bi. 125, Be. 544, P.A. 352, *Super sindonem, sabbato sancto*, give "annua (Be, 'annue') huius nobis dona" (P.A. omits "nobis"), l. 35; they have "perueniamus (Bi. 'peruenimus') aeternam" for "proficiat sempiternam," l. 37; P.A. has "in sollemnitate."

There are two other somewhat similar collects: (i) Be. 574, Amb. iv (257), Gg. 71 (W. 63, R.O.C.), Me. 79, P.G. 276, *Oratio super populum, fer. ii in albis in ecclesia maiori* in Ambrosian sources; *Ad uesperas* in Gg. sources: "Praesta quaesumus," with "et temporalem nobis tranquillitatem tribuat et uitam conferat sempiternam." (ii) Be. 598, Amb. (iv) 267; Gg. 71 (W. 62, R.O.C.), Me. 78, *Oratio super populum*,

fer. iv in albis in ecclesia maiori in Amb.; first collect in Gg. sources: "Deus qui nos resurrectionis," with "per temporalia festa....ad gaudia sempiterna peruenire mereamur" (Bi., Me. have "p. a. g. aeterna").

298.

Cf. Bo. 858 (L. 268), *Ad pacem, prima die paschae*, with "omnipotens" after "Deus," "uitae" for "libertatis," l. 2, "supplicum" for "supplicancium," l. 3, "et" for "ut," l. 4; it omits "in te" and inserts "sensuum" after "facias."

302.

With the first words, as far as "reparas," l. 34, cf. Bi. 127, Be. 558, *Oratio super populum, pascha, alia missa in ecclesia maiori*, Bi. 137, Be. 612, *Super sindonem, fer. v, alia missa in ecclesia maiori*; Gb. 97 (Amb.), first *Oratio, fer. v*; 101, *oratio paschalis*; Gl. 581 (W. 99, V.R.); Gg. 76, 77 (W. 66, 68, R.O.C.), P.G. 281, Me. 83, *Oratio paschalis*.

304.

Bi. 126, Be. 550, Gb. 91 (Amb.), *Ad uesperum, missa principalis in ecclesia maiori pro baptizatis*, exactly as in Go.; Gl. 582 (W. 100, V.R.S.), Gb. 102; V.S. Gb. have "inueniamus et nos" for "percipiamus," l. 12; Gg. 78 (W. 67, R.O.C.), P.G. 281, Me. 83, commencing: "Praesta nobis omnipotens et misericors deus"; in all cases an *Oratio paschalis*.

305.

G.V. 749, *Alia collectio, fer. v*, with "tui" for "tuae," "ut et resurrectionis," l. 15, and "gratuletur," l. 16.

306.

G.V. 749, *Immolatio nunc, fer. v*, omitting "domine," l. 18, with "seruos" for "seruum," l. 22, "O fidelem culpam," l. 24, "agnusceremus" for "cognusceremus," l. 26, "pietas tuae dilectionis," "uincit" for "uicit," l. 28.

With "ubi abundauit...gratia," ll. 29, 30, cf. Mo. (x), 37: "ut ubi abundauit peccatum, gratia remissionis exuberet."

Several clauses appear in the *Exultet*, No. 225, viz. "O mira .. redemptorem," ll. 21-25, though there "tuae" comes before "pietatis," and "instimabilis" takes the place of "ineffabilis," l. 22.

307-311.

* The substitution by Mabillon and N.F. of "octauae" for "octaua" in the title is uncalled for; the Easter services begin on Holy Saturday: the Saturday in Easter week is *Octava Paschae*, the next day is *Clausum Paschae*.

307.

G.V. 750, *Collectio, fer. vi*, with "Confirma" for "Conserva" as its first word, "famulos tuos" for "familiam tuam," and "deponentes" for "expoliantes," l. 7; it omits "dierum....resurrectionis," ll. 8, 9.

Cf. Gg. 77 (W. 67, R.O.C.), *Alia oratio paschalis*: "Concede quaesumus omnipotens deus ut ueterem cum suis rationibus hominem deponentes, illius conversatione uiuamus, ad cuius nos substantiam paschalibus remediis transtulisti, per etc."

The first four words occur in Be. 44, Gl. 522 (W. 35, V.R.S.); Gg. 236 (W. 130, R.O.C.), Gb. 50, P.G. 231, Me. 49.

308.

G.V. 749, first *Collectio, fer. v*, omitting "omnipotens et," and "octauarum dierum resurrectionis tuae."

Cf. Gl. 582 (W. 99, V.S.), Gb. 102 (Gg.), *Oratio paschalis*; both have: "Concede misericors Deus," omit "octauarum d. r. t.," and read "exsequimur" for "celebramus," l. 12.

Cf. also P.G. 282, Me. 91, *Ad completorium, dom. iii post oct. paschae*: "Concede quaesumus misericors Deus"; they omit "o. d. r. t." and have "exsequimur"; Me. has "salutiferum" for "fructiferum," l. 13.

309.

For "auge gratiam quam dedisti," cf. the *Oratio paschalis*: "Deus qui renatis etc.," Gl. 582 (W. 100, V.R.), Gb. 102, Gg. 78 (W. 68, R.O.C.), P.G. 281, Me. 83, which have "auge super famulos tuos g. q. d." N.F. note that "this and the following prayer are evidently purely Roman. It will be observed that they are not even adapted to the positions they here occupy."

310.

With this, as far as "reserasti," l. 22, cf. No. 290.

311.

G.V. 753, for the same day; its variants are: "tutius" (= "totius") for "totis," l. 27, "et" for "ut," l. 30, "deuorationem," l. 31, "potentiam," l. 34, "fugiet" = "fugit," l. 35, "abscondentia," l. 36, "infernus," "et exultat," l. 38; it has "terere," not "teneri," l. 33 (but "teneri" seems the only possible emendation), and "conminacio," p. 90, l. 1; its "inferni," l. 2, is a slip; it has "firmaretur" for "formaretur," l. 5; it omits the "est" of l. 8 and concludes: "Quem te eciam laudant angeli etc."

In spite of "migrauerunt" in the text and in G.V. and of Bo. 838 (L. 200): "omnes claritas migrauit in noctem," the "nigrauerunt" of the note seems called for.

312.

G.V. 754, *Collectio post nomina* for the *Missa clausa pascha*, with "primiciorum," l. 19; it omits the "et" of l. 20 and has "plebi" for

"plebis," l. 21. Both it and Go. have the ungrammatical "adsumptam ...formam," and "viri" for "veri," l. 13.

313.

G.V. 753, *Præcem ad missa[m]*"; with "ipsi," as frequently in G.V., for "ipse," l. 27, "quae" for "quem," l. 28, "te itaque" for "itaque te," l. 32, and "rite quae" for "ricteque," l. 38.

314.

G.V. 753, first prayer in a *Missa clausae pascha*; Gl. (W. 336, S.), Gb. 92, Gg. 68, (W. 60, R.O.C.), *Pascha ad uesperum ad S. Iohannem*: Be. 565, *Ad uesperum, pascha*; all except G.V. have "innouatione" for "per innouatione[m]"; Be. omits "tui," l. 3.

315.

Fr. 688, second *Super oblata, diebus cotidianis*, with "Adesto domine supplicationibus nostris" for "Exaudi....deus," l. 1, with the addition of "populi tui" after "his," l. 6, and with "praesentiam tuae maiestatis" for "praesencie tuae uirtutis," ll. 7, 8, and "obtulerunt ad honorem nominis tui," for "ad maiestatis tuae obtulerent honorem," ll. 8, 9.

Cf. also Fr. 688, the first *Super oblata* for the same day; Gl. 687 (W. 214, R.S.V.), *Secreta, Missa dominica*; Gg. 167 (W. 170, R.O.C.), *Super oblata, Pent.*⁶; Gb. 148, P.G. 406, Me. 179, *Pent.*⁷; commencing: "Propitiare domine supplicantibus"; with "u. q. s. obtulerunt ad honorem nominis tui, c. p. a. s."

316.

G.V. 754, which has: "deus," l. 13, added in the margin, "praeferre" for "perferre," l. 15 ("proferre" would avoid two consecutive words beginning with "prae"), "inferorum" for "infernum," l. 16, "spiritalis," l. 17, "Maria," l. 18, "mirantur in clausum," l. 19 and, like Go., "Quae," l. 20, *not* "Quem." It omits "deus," l. 20, and has "Is" for "His," l. 22. Its other variants are: "deuotione" for "uoluntate," l. 22, "hominis" for "hominem," l. 26; for "suam," l. 29, it has, added above the line, "suae"; it reads "O consilio o divinae," l. 29, "instimandum," l. 30, and ends rightly: "per quem te laudant angeli."

* For "quae," l. 21, Mgr. Mercati suggests to read "quem."

* In ll. 27, 28, were it not for the identity of text in G.V., which may be due to a common archetype, one might suggest, "renatos rediuiuos a. n. n. g. recreatos."

"One might almost suppose that two clauses had here been omitted, both in Go. and G.V., contrasting Eve the *mulier* with the B.V.M., and the tree of Calvary with that of Paradise." [N.F.]

317-321.

There are no *missae* here or in G.V. for *Pascha annotinum* or for the Sundays after Easter.

The feast of the *Inventio sanctae crucis* appears on May 3 in two late eighth century mss. of the Hieronymian Martyrology; its absence from an earlier eighth century one and from the Lectionary of Luxeuil suggests to Duchesne, *op. cit.*, p. 275, that it was not introduced into Gaul until the seventh century. It really commemorates the recovery of the Cross by Heraclius in A.D. 628, and is mentioned in the Spanish Lectionary of Silos, c. A.D. 650. The feast of the *Exaltatio*, Sep. 14, introduced into Rome in the seventh century, had apparently not reached Gaul and Spain when Go. was written.

317.

L.M.S. 739, in a corresponding place in the same *missa*; with "intentione" for "exultacione," l. 4, and "de diabulo" for "diabulum," l. 7; it inserts one additional clause after "triumphauit," l. 8, and another after "refrenauit," l. 11.

319.

L.M.S. 740, *Alia [collectio]*; with "crucis" for "cruce," l. 21; after "susceperas," l. 22, it inserts: "hisdem fuisti uerbis deprecatus"; for "ut quid," l. 22, it has "ut qui," though two mss. have the "ut quid" of Go.; after "derelinqueret," l. 23, it adds: "cum ab eo non recederis," words which look like an explanatory gloss; before "persecutoribus," l. 23, it inserts the adjectives "iniquis ac sceleratis" and after "postulasti," l. 24; "atque ut spiritum tuum in suis gloriosis tibi tantummodo cognitis susciperet manibus indicasti." It prefixes to "Tuam etc.," l. 24, "Unde nos exigui serui (or 'famuli') tui tuorum sermonum tramitem sequuti." For "et," l. 24, it has "ut" and reads, as Go., "susceptae," l. 25, *not* "suscepta."

320.

This forms the end of the preceding prayer as found in L.M.S. 740, where it runs: "ut ecclesiam....derelinquas....concurrentibus et crucis tuae solemnia celebrantibus ut criminum indulgentiam concedas precamur, atque ut animas nostras in conspectu tuo semper suscipias, custodias et benedicas humillima prece deposcimus, et qui....dignatus es, omnium....pietate conserues, per gratiam."

321.

Cf. L.M.S. 743, which omits "Te," l. 3, has "laudis" for "laudes"; after "attollere," l. 4, it inserts a new clause: "et in conspectu admirandae clementiae tuae praeteritorum temporum acta recolere"; it reads "ac de utriusque Adae," l. 4, and "praeponere" for "proponere," l. 6; for the word in l. 6 between "prior" and "iste," the mss. vary between "est" and "sed"; for "factus," l. 7, they have "fictus" or "finctus"; they place "fuerat" after "creatus," l. 10; after "liberatur," l. 11, there follow four additional comparisons, "omitted by the compiler of the Gothic. in transcribing it." [N.F.] L.M.S. has "in paradyso introducitur," l. 13, and then continues:

"Unde rogamus et supplices quaesumus"; it has "inenarrabile sacramentum," l. 15, "hodiernam diem in quo" (or "qua"), ll. 16, 17; it omits "omnes," l. 18, inserts "concedas" after "peragere," l. 19, has "supplici" for "multiplici," and omits "ita," l. 20.

322-326.

This feast of St. John the Evangelist, between May 3 and the Rogation days, can scarcely be, as Mabillon supposed, the anniversary of the dedication of the Church *ad portam Latinam* in Rome which, according to Duchesne, *op. cit.*, p. 281, is first mentioned towards the end of the eighth century; it occurs in ms. S. of the "Gelasianum." It is more probably the Eastern festival of May 8, commemorating a miracle at Ephesus, which was known to St. Gregory of Tours, cf. *De gloria martyrum*, 30.

It will be noticed that this and the preceding Mass are interpolated between *Clausum paschae* and the Rogation days, and that they both commemorate Eastern feasts. Hence we may detect a Palestinian or Syrian origin for at least this part of Go.

322.

C.C.C.O. 179, *Alia oratio de uno apostolo*; Ln. 474 (F. 164, l. 25), first collect, *In natali* (in December); Gb. 168, Collect *de S. Bartholomaeo*; Bi. 36, Be. 167, P.A. 309, *Oratio super populum, In natali S. Iacobi* ["*Alphaci*" Bi.]; Gg. 14 (W. 15, R.O.C.), P.G. 191, Me. 11, *Alia* [*ad Vesperam*] for the December feast. All the texts have after "diei": "uenerandam sanctamque laetitiam beati apostuli tui Iohannis euangelistae [*or Iohannis*] festiuitate tribuisti" and "quaesumus" after "ecclesiae tuae," l. 27.

323.

Ln. 474 (F. 164, l. 29), second collect, *In natali* in December, with "apostuli tui" inserted before "Iohannis," "nobis" before "arcana," l. 30, and with "competentis" for "competenti," l. 32. Exactly the same text is provided by Bi. 33, Be. 151, P.A. 307, *Oratio supra populum*, in December; Re. 318; Gg. 13 (W. 14, R.O.C.), Me. 11, *Ad uesperum, ad S. Andream*; Gl. 498 (W. 7, R.V.S.), Gb. 9; P.G. 190, first collect.

S.¹ has "et euangelistae," S.² "et euangelistae Iohannis"; P.G. omits "euangelistae"; V. has "intellegentia competentis," R. "intellegentiae competentes," the rest "intellegentiae competentis."

With "uerbi tui arcana reserasti," cf. Gl. 498 (W. 7, V.R.S.), Gb. 10, P.G. 191, *Alia oratio*: "Deus qui beati Iohannis euangelistae praeconiis principii sempiterni secreta reserasti."

324.

Be. 155, P.A. 308, *Super sindonem*, with "quaesumus" after "Praesta" and "hoc sui mysterium" instead of "intercessionis," l. 36.

326.

Ln. 474 (F. 165, l. 4), with "ap. tui I. ev," "nutantem" for "natan-tem," l. 13; "in" after "ut," l. 13; "redditus" for "redditur," l. 17; "sacrosancto" for "sacrosanctae," and "in ipsius r. pectore" for "ipsius r. pectoris," l. 19; "eum" for "cum," l. 20; "matri uirgini, filium" for "magistri uirginis filius," l. 21; "ipsi" for "ipse," l. 22, and "praedicandum" for "praedicando," l. 23.

Cf. Re. (Ch. 318); Gb. 9; Gg. 292 (W. 256, O.), P.G. 551, Me. 10, with "Iohannis" after "euangelistae," "ueneranda natalitia recensentes"; after "caelestem," l. 11, they go on: "adeptus in regno caelorum sedem apostolici culminis, qui tantum retia carnalia contempserat genitoris, quique ab unigenito tuo sic familiariter est dilectus, et immensae gratiae muneribus approbatus ut cum idem dominus in cruce iam positus uicarium suae (Re. 'sui') matri uirgini filium subrogaret"; this is followed by a fresh sentence, after which they go on: "Nam et in caenae mysticae sacrosancto conuiuio super ipsum uitae fontem, aeternum scilicet pectus (Gb. 'p s.') recubuerat saluatoris"; the conclusion has nothing like it in Go.

With "uicarium magistri," ll. 20, 21, cf. Be. 157, Gb. 11 (Amb.), P.A. 308, Amb. (iv) 11, "sed et in cruce positus, tanquam hereditario munere persecutus, uicarium pro se matri filium clementer attribuit."

The text of Go. would seem to have been made up from some casual remembrance of the text of Ln. As it stands, in addition to the scribal errors of "redditur," l. 17, and of "sacrosanctae" and "pectoris," l. 19, the words "cum," l. 20, "magistri" and "filius," l. 21, cannot stand. In any case, both with Ln. and Go., we must take "subrogaret," l. 21, in the sense, unknown to classical authors, of causing to substitute and then we can read: "et dominus in cruce constitutus subrogaret eum uicarium sui ('to take his place as') matris uirginis (or 'matri uirgini') filium."

The substitution of "magistri" for "matri" cannot be justified either by history or latinity.

The sentence "et...praedicando," ll. 21-23, with "ipse" and "praedicando," does not give as good sense as the reading of Ln.: "ipsi...praedicandum."

327-352.

Rogationtide was originally a peculiarly Gallican observance, unknown in Spain and not introduced into Rome until c. A.D. 800. N.F. think that these three Rogation *missae* may be the compilation of St. Mamertus, bishop of Vienne, in the middle of the fifth century, who not only instituted the Rogations but composed an office for them.

327.

Re. (Ch. 332), first collect *in alia* (i.e., *secunda*) *die*, i.e., Rogation Tuesday; Gb. 118 (*ex miss. Rhenaugiensi*).

331.

Bi. 157, Be. 706, first day ; Re. (Ch. 333), third day ; Gb. 117, first or (in the Rheinau ms.) third day ; all these sources have "humilantes ieiunio corpora" for "humiliatis ieiunio corporibus," l. 24, "huius (Re. 'hanc') sacrificii immolationem" ; Re. transposes "uerus" and "uiuus," l. 23, has "humiliatione," l. 26, "reatibus nostris et," l. 27, and "uolutatum" for "uolarum," l. 29. The Ambrosian texts and Gb. commence : "Nos te in (Gb. omits 'in') obseruatione" and have "mentequ" for "mente," l. 24, and "et" for "ut," l. 28. Be. has "humiliatione," l. 26, and "obseruantia persoluamus" for "obseruacione persoluimus," l. 27 ; Bi. and Be. omit "ita," l. 27, and have "absoluens quos incontinentia ciborum i. p. transgressionem immersit, eosdem continentia reuoces (Be. 'reuocet') ad salutem ; Quem laudant angeli."

332.

The construction of the first clause is : "post gustum ligni ingressum per inoboedienciam prohibicionis."

333.

Cf. Re. (Ch. 333), *Oratio ad missam, in tertia die*, with "et" (as in Go. l. 7), not "ut," and "prostratio nostrae velut carnis infirmitati" for "prostratis non ualeat carnis infirmitas" ; it has "nos" for "nostri," l. 9.

336.

The first phrase, ll. 32-34, occurs in Gl. 557 (W. 72, V.S.) ; Re. (Ch. 325) ; ms. Bodleian Douce ms., f. 1 (vide Wilson, *Gel.*, p. lvii, n. 2), *Olei exorcizati confectio* : "Qui m. t. s. reuelans pacificum nemus o. c. g. N. o. ostendisti." The Douce ms. has "mysterium" for "mysteriorum" ; "pacificum" is absent from Gl. ; S.² has "munus" for "nemus" ; V. has "testatum."

339.

Cf. Bi. 157, Be. 705, *Super oblata*, first day ; Re. (Ch. 333) ; Gb. 117 (*Gl. miss. Rhenaug.*) and Me. 94, third day ; Re. begins : "Ieiunantium quaesumus domine" ; Re. omits "et munera," l. 27 ; Re. and Me. have "perceptione" for "per percepcionem," Gb., Bi., Be., "perceptionem" only ; all five sources have "eorum," l. 28 ; Re., Me., have "remedio," l. 28 ; Bi., Be., Gb. have "tua effice pietate" for "tuae clarifica pietatis," l. 28 ; Re., Me. have "ut nec opera c. n. f. nos teneant," l. 29 ; Bi., Be., Gb. "et fluxa non." Either reading gives good sense ; in our text we must either insert "nec" before "opera" and change "non" into "nos" or read "et" instead of "nec." Me. ends : "Christus dominus reparauit."

342.

The title *per totas tres missas dicis* and the position of this *Post Sanctus* seem to mark it as a later addition in a previous exemplar.

The whole section seems a conglomeration; the sense and the connexion are most involved. What is the word which governs "hanc igitur oblationem"? Is it, as in the Roman Canon, "accipias," or is it "memor esse dignare," l. 19, though "memor" with an accusative is unknown; or does "memor" govern "ipsorum," l. 21? Possibly the compiler started with the well-known "Hanc igitur oblationem," and ended the clause with "memor esse dignare." Again, "quorum.... deuocio," l. 17, occurs in the Roman Canon, Fr. 693, Bo. 777 (L. 12); Gl. 696 (W., 234), Gg. 2 (W., 2), but in the *Memento* for the living, where it is followed by "qui tibi offerunt."

343-352.

The Station churches in G.V. 756 are identical with those of Go., with the omission of the second "In Sancto Paulo" and the addition at the end of two *Collectiones in quo loco uolueris*. For the connexion of these churches with Autun, see Vol. I, p. lvi.

The word "nunc," which has been interpreted here and in G.V. 756, as referring to some change from past to present use, is found also in Nos. 216, 217, *Oratio nunc ad Sextam, ...ad Nonam* and in G.V. 704, *Immolatio nunc*; 707, *Collectio nunc sequitur*; 746, 748, *Collectio nunc*; 748, 749, *Immolatio nunc missae*, 744, 745, 756, 758, *Contestatio nunc*; it also occurs in ms. Paris, B.N. 3865: *Nunc collecta post benedictionem cerei*. It may have been the direction by some corrector of the exemplar intended for any future copyist, inserted in the margin; though for this purpose "hic" would seem more appropriate.

G.V. for each Station has one *Oratio* only and not *Collectio* and *Oratio* as in Go.

343.

The Roman form for this prayer, Gl. 708 (W. 251, V.); Gg. 250 (W. 125, R.O.C.) 389; Gb. (Gg.) 120, P.G. 375, Me. 205, among the *Orationes pro peccatis* (Gg. 389, collect, *Missa pro peccatis*, with no various readings), omits "interueniente...Petro," ll. 32, 33, has "populi tui" for "supplicum tuorum," l. 33, omits "in die triduanus huius ieiunii," l. 34, and "et tranquillitatem....temporibus," ll. 35, 36; it has "uerberum" for "flagellorum tuorum," l. 36, and "fecit" for "iuste facere potest esse"; it alters "misericordiae tuae," l. 37, into "remediorum" and omits "ipso b. p. obtinente," l. 38. According to Mr. E. Bishop (*Cerne*, 262), this is "an interesting example of the manner in which earlier Roman liturgical materials are utilized by later non-Roman composers." But is not the contrary practice, the shortening a special prayer into a general one, the more probable? "abundantia misericordiae tuae" sounds a more liturgical expression than "abundantia remediorum."

344.

G.V. 756, *In Sancto Petro*, in the same place, with text exactly as in Go.; Bo. 776 (L. 4), first prayer in the *Missa Romensis cotidiana*: Stowe, f. 13^v, *In sollemnitatibus Petri et Christi* (?); Gl. 652 (W. 181, R.V.S.),

Collect *in natali S. Petri proprie*; Gg. 103 (W. 88, R.O.C.). Collect, Gb. 145, *ad uesperos*, and Me. 114, *Alia Super populum* for June 29; Gb. 30, Gg. (W. 319, O.²), P.G. 208, Me. 28, Collect, St. Peter's chair. They all omit the first two words: "Omnipotens sempiterne," have "apostolo tuo Petro" (Bo., Stowe, "Petro ap. t."; Gg. 103, W. 319, "ap. P."); Gg. 103, Gb. 145, P.G. 208, Me. 114 omit "animas"; they all end: "concede ut intercessionis eius auxilio a. p. n. n. l.," p. 99, ll. 1-4, except Bo. and Stowe, which have: "suscipe p. p. n. et intercessione eius quaesumus domine auxilium ut.....nexibus (Stowe, 'neximus!') liberemur."

345.

The first six words recur in No. 178, as do also "celere n. p. s. u.," l. 9. Cf. Gg. 260 (W. 134, R.O.C.), P.G. 382, Me. 208; *Oratio uespertinalis seu matutinalis*: "Vide d. infirmitates nostras et celeri nobis pietate succurre."

346.

Mo. p. 39 (an added prayer); Ln. 364 (F. 67, l. 19), in July; Gg. 250 (W. 125, R.O.C.), *Oratio pro peccatis*; Me. 196; *Oratio, heb. iij ante nat. dni.*; with "populi tui" for "nostrum," and omitting "in diebus....quaesumus," ll. 12-15; Ln. has "nec plus aput te" for "ne aput te plus," l. 15; Gg., Me omit "quaesumus," but have "ne plus aput te," l. 15; Gg. has "misericordia" for "miseracio," Gg., Me. omit "semper," l. 16.

"Exaudi.....gemitum populi supplicantis" is a common commencement; e.g., Be. 437; Gb. 61, *bis*; Me. 57, *Super populum*, XL⁵ iv and Gg. 246 (W. 122, R.O.C.), *Oratio pro peccatis*, where "quaesumus" and "domine" are transposed.

347.

G.V. 757, in a similar position, *In sancto Stephano*, with "fragilitatis," l. 19, and omitting "ac," l. 21.

349.

G.V. 757, in a similar position, *In sancto Martino*, with "tua misericordia" for "misericordiam," l. 32.

Cf. Ln. 357 (F. 61, l. 1), a July *missa*: Gb. 26, *Super populum*, Epiph.⁴; P.A. 385, Amb. (iv) 339, *Super sindonem*, Pentec.²; Gg. 256 (W. 130, R.O.C.) among the *Orationes cotidianae*, with the following variants: "tuam," l. 31, is wanting in Ln. and "tug," l. 31, in Ln., Gb., Gg.; none of the texts have: "in die ieiuniorum suorum"; Ln., Gb., Gg. have "tuam" before "misericordiam," l. 32; none have "et intercedente beato Martino," ll. 32, 33; Ln., P.A., Amb. iv have "per quam et terrores," Gb. "per quam et errores," l. 33; Gg., P.A., Amb. iv, Gb. read "declinet humanos et s. u. i. (Ln., Gg., Gb. 'mortalis') accipiat, e. s. g. comprahendat," ll. 33-35; "terrores imminentes," l. 33, looks like the original reading; does it give any clue as to the date and *scriptorium* of the archetype?

351, 352.

For those who favour the Autun provenance of the ms., the expressions "summo antestete nostro," l. 17, and "summi apostolici patris nostri," l. 24, may not seem far fetched, bearing in mind the special favours shown by Pope Gregory I. to Autun in granting its bishop the use of the pallium and giving him rank *ex officio* immediately after the Metropolitan of Lyons in that province. Others who place these station churches in Rome (cf. Vol. I, p. lviii) could claim that these expressions best suit the capital of western Christendom.

The feast of St. Gregory appears in mss. S and R of the "Gelasianum" and in the eighth century Luxeuil Kalendar.

351.

G.V. 757, in the same place, omitting "hac," l. 16, but reading as Go. "capacem," l. 17.

The natural order of ll. 13, 14, would seem to be: "Ieiuni uel q. m. c. de t. e. d. saciati," but G.V. agrees with Go. Did a common exemplar transpose the two lines ending *-ti*, or did "u. q. m. c." get in from its margin?

353-357.

N.F. point out that "it is very remarkable that the original offices for two such great festivals as the Ascension and Whitsuntide should have been so completely supplanted by others of foreign origin."

353.

Elsewhere only in Ambrosian texts: Be. 680, P.A. 374, Gb. 122 (Amb.), *Super populum*; with "doctrinae exhortatione," l. 31, "eandem" for "eam," l. 32, "mundi saluator ascendit," l. 33, "populis" for "supplicibus," l. 34, with "capere" inserted after "intellectu," l. 34, and "promissis crediderunt" for "tuis crediderunt promissis," l. 36.

354.

This prayer commences: "Adesto domine supplicationibus nostris" in Ln. 313 (F. 20, l. 9), *Preces in ascensa domini*; Gl. 589 (W. 108, V.R.S.), first *Oratio*, in *alia missa, in ascensa domini*; Gb. 122, Gg. 86 (W. 74, R.O.C.), P.G. 294, Me. 95; in all four, *Alia oratio*; "domine" is lacking in Gg. (W.R.O.); Ln. has "es" for "est," l. 6.

355.

Bi. 152, Be. 682, P.A. 374, Amb. (iv) 308, *Super oblata*; Gl. 588 (W. 107, R.S.), *Secreta*; Gb. 121, *Secreta*, for the vigil; cf. J.T.S., vol. ix, p. 409, l. 9 (Gl. fragment in Paris, B.N. ms. 10837), *Super oblata*. All these have "supplices" after "domine," and "uenerabili nunc" in the place of "tui in caelis," l. 9, "ut et nos" (Bi. "ut nos," P.A. "et") for "ut ad tuam gloriam," l. 10, and "sacrosanctis ad caelestia consurgamus" for "uenerandis surgamus."

Me. 94, *Alia Super oblata, feria iv Rogationum* and Re. (Ch. 334), *Super oblata* for the vigil, agree with these except that they have "quam nunc praeuenimus" after "uenerabili"; Re. commences with "Sacrificia."

356.

L.M.S. 1152, *Ad pacem, Missa quotidiana sexta*, with: "dum sublimia deitatis," for "dudum subsellia dietatis," l. 13, "auctoritate euangelica praecipis" for "euangelica auctoritate non desinis docere," l. 14; it ends: "prona fugimus caelorum a. c.; per auctorem pacis."

357.

This, as far as "nostram," l. 20, is the beginning of Bo. 871 (L. 304).

With "Ascendit...offerimus," ll. 20-24, cf. Ln. 318 (F. 24, l. 26); C.C.C.O. 142; Me. 99; also, for the Vigil, Gl. 599 (W. 120, V.R.S.), Gb. 125; Gg. 90, 91 (W. 77, 78, R.O.C.), P.G. 298: "Qui ascendens (Ln. 'ascendit') s. o. c., sedensque ad d. t., p. spiritum sanctum (C.C.C.O. omits 'sanctum'), hodierna die (Ln., Gl., omit 'hodierna die') in f. a. e. (R. 'effundet') unde...offerimus." For "Unde...offerimus," C.C.C.O., Gl. (R.S), Gb., Gg., P.G., Me. have "Quapropter profusis etc."

358-362.

Various expressions: "adopcio," p. 101, l. 31, p. 102, l. 4; "renascamur," l. 4; "nouam familiam," l. 8; "renouati," l. 9, point to the solemn Baptism on the Vigil of Pentecost.

358.

With the ending: "ut adopcio etc.," ll. 31-33, cf. Ln. 318 (F. 24, l. 20), Vigil of Pentecost: "Praesta nobis ineffabilis et misericors deus ut adoptio quam in idipsum sanctus spiritus....dilectione terrenum, nihil etc." and Ln. 320 (F. 26, l. 18), Pentecost: "Adesto deus precibus nostris ut adoptio etc.," the rest is as in Ln. 318.

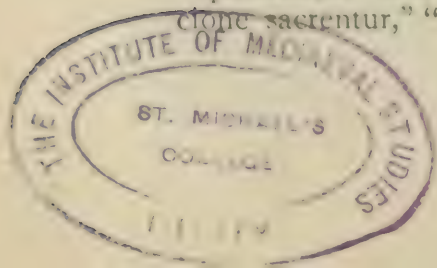
359.

With this, as far as "illuminet," l. 36, cf. Gl. 602 (W. 124, V.R.S.), first collect, *feria iv*; in V. *Ad vesperos* within the octave; Gb. 128; Gg. 92 (W. 79, R.C.), Me. 101, *feria iv*; P.G. 301, *feria iii*: "quaesumus" is absent in R.V., "spiritus" in Gg., P.G., Me.; they all have "qui a te," l. 36; after "inluminet" they conclude: "et inducat in omnem sicut tuus promisit filius ueritatem."

360.

Bo. 874 (L. 310), *Ad pacem, Missa in Quinquagesimo* (i.e., Pentecost) with "et" before "a peccatis," l. 3, and "absoluantur" after "omnibus"; it has "adopcionis tuae."

Bi. 165, Be. 767, P.A. 380, Amb. (iv) 323, *Super oblatam*, omit "quaesumus" and "tui"; they have: "sacrentur aduentu" for "dignatione sacrentur," "quem" for "que" and "absoluti adopcionis tuae";



for "renascamur," l. 4; Bo., P.A. and Amb. (iv) have "renascantur" though Bi. and Be. have "renascentur."

361.

With this, as far as "renouati," cf. Bi. 163, Be. 755, P.A. 379; Gl. 599 (W. 120, V.R.S.), Gb. 125; P.G. 298, Me. 98; all for the vigil of Pentecost, *Super populum* in the Ambrosian texts; second collect in the Gelasian; *Ad uesperas*, P.G.; *Ad complendum*, Me. All commence: "Deus cuius" for "Domine...cuius," l. 6; the grammatical "nova...progenie" occurs in all except Gl. and Gb.

As far as "regitur," l. 7, is found in Gl. 560 (W. 76, V.R.S.), Gb. 79; Gg. 58 (W. 51, R.O.C.), P.G. 254, Me. 62, among the *Orationes sollemnes* of Good Friday; all with "sanctificatur" for "mulplicatur," l. 7.

With "Conserua etc.," ll. 7-11, cf. G.V. 742, *Praefatio in uigiliis paschae*; Bi. 124, Be. 539, P.A. 351; Gl. 571 (W. 88, V.R.S.), Gb. 89; Gg. 65 (W. 58, R.O.C.), P.G. 272, Me. 74; all for the night mass on Easter eve; *Super sindonem* in Ambrosian texts; second collect, Gl.; first collect, Gregorian texts: "Deus (G.V., Gl. 571 'Omnipotens sempiterne deus') qui hanc sacratissimam noctem....illustras, conserua in noua familiae tuae progenie adoptionis (G.V. 'sanctificationis') spiritum quem dedisti u. c. e. m. r. puram tibi exhibeant seruitutem"; G.V. has "puram tibi animam et purum pectus semper exhibeant"; the Ambrosian texts have "exhibeat." G.V., Gl. (R.S.), Gb. and Gg. (C.) have "nouam progeniem."

Bo. 854 (L. 257, 258) has this prayer in two forms which follow each other as the [*Praefatio*] and the *Collectio* of the "Missa in uigiliis pasche." In the opening clause, not in Go., L. 257 prefixes "Omnipotens sempiterne" to "Deus," inserts after "noctem," "per uniuersa mundi spatia," and has "gloriosa dominice resurreccionis" before "inlustras."

After "Conserua," l. 8, L. 258 has "noua"; both read "progeniæ": L. 258, "adopcionis"; L. 257 has "quem" instead of "quam," l. 9, whilst L. 257 has, like Go., l. 10, "puram t. a. et p. p. s. e." where L. 258 has simply "puram tibi exhibeant seruitutem."

The words "cum securitatem pacis" which only occur in Go., may have been inserted to adapt the collect for an *Ad pacem*.

362.

Bi. 167, Be. 773, P.A. 381; Amb. (iv) 327: "Nos in hac praecipua festiuitate gaudere, qua sacratissimum etc." with "mysticus numerus adimpletur" for "per....colleguntur," ll. 17, 18; they insert "dudum per superbiam" between "quae" and "in," l. 19, "nunc" before "per," l. 19, and "cunctis" before "gentibus," l. 22. Be. has "fuerant" for "fuerat," l. 19; Amb. (iv) has "sanctum spiritum," l. 19.

363-367.

A local mass, found nowhere else; it will be noticed how extraordinarily faulty is its latinity.

363.

* p. 102, ll. 31, 32. The correction of Mab., N.F., "per urgentium poenarum acerbitem," is not necessary.

366.

Cf. L.M.S. 885, second collect, "alia," for the *Missa in ordinatione S. Martini*: "Mirabilis....uirtutum, exaudi supplices tuos, et peccatoribus nobis beatissimi Martini episcopi et confessoris tui patrocinia largire; ille enim per confessionis gratiam meruit coronam uirtutum; nos eius suffragiis, te donante, ueniam peccatorum nostrorum consequi mereamur."

The last sentence recurs in No. 486. "This is evidently a Roman prayer with a Gallican addition at the end, beginning with the words: et concede." [N.F.]

367.

According to Mr. E. Bishop (*Cerne*, p. 243) a distinction can be drawn between the "aliquam partem" of the Roman Canon and the "partem" (l. 27) of all other Western liturgies.

370.

This, as far as "insignem," l. 13, recurs, with variations, in Nos. 371, 372.

With this, as far as "commendet," l. 15, cf. Bo. 877 (L. 317), which has "nobis honorabilem diem" for "diem honorabilem nobis," l. 11, and "qui," as in Go. (l. 13), not "quo." The addition: "et caris etc.," ll. 15-18, was made to turn the collect into a *Post nomina*.

The crosses added in the ms. before "quorum" and after "recitata," ll. 15, 16, and the line which connects the two crosses may witness to some time when the clause "quorum...recitata" and the reading of the names of the departed was suppressed in the Gallican liturgy; the dot over the word "nomina," l. 16, may point to the same fact.

With "uel ultimi," l. 17, cf. "uel ultimos," p. 125, ll. 3, 4.

371.

Ln. 326 (F. 31, l. 23), first collect; Be. 965, *Oratio ad uesperam uel ad uigiliam*; P.A. 393, *Super populum*; C.C.C.O. 156, Gl. 654 (W. 178, V.R.S.), Gb. 140, Gg. 98 (W. 84, R.O.C.), *oratio prima*, P.G. 312, Me. 110; all with "fecisti" after "natiuitate," l. 21; C.C.C.O., Gl. (R.S.), Gb., Gg., P.G. and Me. have "aeternae" for "et pacis," l. 23.

372.

With "Da populis...nuntianti," p. 105, l. 31-p. 106, l. 2, cf. *Brev. Gothicum secundum regulam beati Isidori*, Madrid, 1775, p. ccli: "tribuas eruditionem s. g., e. o. f. m. d. i. u. s. e. p., ut quem m. absolutio nuntii, i. p. nuntiati."

373.

The words "illius meretis adiuuuntur" of l. 10 are repeated on ll. 12, 13; they are apparently not wanted in the former place; *c* should probably run: "D. d. u. ille a. G. quo Zacharias l. o. adsistat ut meritis eius adiuuentur et moribus."

"Illi uos," l. 13; these words, evidently intended for "illius," are misplaced in the ms.; they should apparently come after "meritis," l. 12.

374.

Bo. 881 (L. 329); Ln. thrice: 330 (F. 36, l. 8). = Ln.¹, 334 (F. 40, l. 6) = Ln.², 342 (F. 47, l. 13) = Ln.³; Gl. 653 (W. 181, V.); all except Ln.², Ln.³ omit "Omnipotens sempiterne," and have "beatorum" for "beatissimorum," Ln.³ has "mysterio" for "martyrio," l. 17; Ln.² has "moderamine" for "magisterio," l. 19; Ln.³ and Bo. have "ecclesiam tuam eorum quaesumus magisterio etc."; Ln.¹ "diffusam"; Ln.³ ends: "eorum (l. 18) sequi pia deuotione doctrinam per etc." Bo. omits "apostulorum," "Da," l. 17, and "toto....diffusae," l. 18; it has "quaesumus" for "semper," l. 18, "gubernare" for "gubernari," and omits "relegionis," l. 19. Ln.¹ omits "tuae," l. 18.

Another form: "Deus qui hodiernam diem apostolorum tuorum P. et P. m. c., d. e. t. eorum in omnibus sequi praeceptum per quos r. s. e., per etc.," appears in C.C.C.O. 159, Gg. 102 (W. 87, R.O.C.), Gb. 144, P.G. 316, and Me. 113.

375.

For St. Andrew's day, *Ad uesperam*, in Gb. 202, Gg. 133 (W. 112, R.O.C.), which omit "quaesumus," and have "sancti apostoli tui Andreae" for "s. a. t. P. et P.," and "tuo semper auxilio secunda tibi etc.," l. 24.

With this, as far as "supplicantem," l. 23, cf. Gl. 677 (W. 209, V.R.S.), *In natali plurimorum sanctorum*, Gb. 20, Collect *in natali Mariae et Marthae*; Ln. 294 (F. 2, l. 10), an April *missa*. All omit "quaesumus," and have "cum sanctorum tuorum"; Gb. omits "Petri et Pauli"; Gl. (V.) omits "tuum," l. 22.

376.

With the first part, as far as "ut," l. 29, cf. Bo. 881 (L. 329), *Collectio* and Ln. 342 (F. 47, l. 23); both omit "tuorum," l. 27.

With "ut....optatam," ll. 29, 30, cf. Bo. 881 (L. 330), *Post nomina*; Ln. 343 (F. 48, l. 15); Gl. 653 (W. 181, V.R.S.); Gb. 144, second collect; beginning "Largiente te, domine, etc.," with "hodierna (Gb. S.², 'hodiernae') gloria p., s. i. m. t. s., i. n. u. l. o.," Ln. and Gl. S.² have "nobis perpetuum munimen operetur"; Gb. "munimen operetur perpetuum."

377.

Repeated in No. 435, *Missa unius martyris* [I].

The expression "pacis conditor," l. 2, occurs in two other *Ad pacem* collects, viz., Bo. 798 (L. 85), St. Stephen, and L.M.S. 1143, *Missa quotidiana quinta*, the latter with: "et caritatis indiuiduae adtributor."

The conclusion: "per eorum etc.," l. 5, occurs in No. 28, *Ad pacem* for St. Stephen's day.

378

occurs in Be. 987; P.A. 396, Gb. 145 (Amb.), and, as far as "gentes," l. 21, in ms. Vatican. lat. 7701 (of the ninth century), f. 81b; all have "honore," l. 11, and omit "beatissimorum," l. 11, "et martyrum tuorum," l. 12, "sibi," l. 13, and "hac," l. 15; the Vatican ms. has "singulari" for "saecularem," l. 14, omits "tuorum" and has "nectibus" for "retibus," l. 16; P.A. has "electione....dignatus es" for "electio....dignata est," l. 13, "conuerteres....liberaret.....mutares" for "liberares," ll. 14-17; "commutasti," l. 17; Be. and Gb. have "liberaret," "mutasti"; Vatican has "liberaret commutatus." All except Vatican have "infernus" for "istius mundi," l. 15.

The readings differ as to the commencement of the next clause: "Nam cum apostolum," ll. 16, 17; P.A. has "Et coapostuli eius Pauli"; Be., Gb., "Nam coapostoli eius Pauli"; Vatican, "Et coapostulus eius Paulus"; "tradidisti," l. 21, is absent in all the texts and "illi" replaces "illum," l. 21. The Vatican ms., having lost a leaf, breaks off at "gentes," l. 21; P.A. has "hunc enim dextera," l. 24; all have "dum mergeretur" for "ne mergeretur," l. 24; Be., P.A. and Gb. have "et Paulus....gentium" for "Paulus...gentibus," l. 27; all read "probatur" for "conprobatur," l. 28; "in cruce" is absent from Be., Gb.; P.A. inserts the words "sursum uersis" between "cruce" and "uestigiis," l. 28; Be. has "nostrorum" instead of "nostrum," l. 29; Be. and Gb. add after "Christum," l. 29, "Quem una tecum etc.," P.A. "Quem" only.

With "et quem....ecclesia," l. 18, cf. the *Contestatio*: "Te gloriosum in sanctis," Bo. 882 (L. 333): "et quem saulum persequentem nominabat ecclesia."

With "hunc dextera etc.," l. 24 sq., cf. Gl. 656 (W., 186, V.S.), *Oratio*, Octava app. P. et P.; C.C.C.O. 62; Gb. 147; Gg. 104 (W. 89, R.O.C.), P.G. 318, Me. 115: "Deus cuius dextera beatum Petrum apostolum ambulante in fluctibus ne mergeretur (V. 'mergeret') erexit, et coapostolum eius Paulum tertio (Gg. W. (C), 'tertium') naufragante de profundo pelagi liberauit"; "mentem cum nomine commutasti," l. 17, can be paralleled by "mentem mutauit et nomen" Ln. 332 (F. 37, l. 13); "Gradientem in elemento liquido," l. 24, is found in Be. 981: "Deus cui et martyrum fides, etc."

379.

Re. (Ch. 311; Ben. 638); the former has two divisions only, the second beginning "Petro," l. 37; with: "in" before "membris,"

"geminatum" for "gemellum"; "lacrimis," "litteris" (in Ch. only); after "coruscare," Ben. continues: "concede huic familiae tuae felicia dona suis indefessis petitionibus obtinere." Also in Bened. Æ. 38, with *a* and *b* joined, and with variants: "in membris," "geminatum," "amoveantur" for "caueantur," l. 34, "placatus," l. 36, "illuc," p. 108, l. 1, and ending "doctor interemptus gladio." It also occurs with variations in the Gellone sacramentary, in Paris B.N. ms. 987, in B.M. ms. Harl. 2892, and in the Benedictional of Robert.

379^b.

Re. (Ch., Ben.) begins: "Atque eam de supernis sedibus placatus inspice etc."; Ch. has "fecisti" for "facis."

379^c.

Re. (Ch., Ben.): "Ut praeuiantibus d. illuc....peruenerint ipsi pariter, t. i. p. per suspendium, q. i. d. p. g." Ch., like Go., adds "in congressu."

380-383.

If we are to trust the chronological order, this *missa* must be intended for some day between June 29 (SS. Peter and Paul) and Aug. 29 (Beheading of St. John the Baptist). N.F. state that "it is evidently a Roman festival borrowed from the custom in that liturgy of celebrating the memory of all the apostles jointly by a single festival within the octave of that of SS. Peter and Paul"; but the existence of such a festival is very problematical. This *missa* is "*In natale unius apostuli et martyris*," in modern language "*In communi apostolorum*," though the Lectionary of Luxeuil has no *Commune apostolorum*; hence it cannot well refer to August 1, the date of the dedication of the Church of S. Pietro in Vincoli in Rome.

The *Gelasianum* appoints two masses, in *vigilia* and in *natali omnium apostolorum* (W. 184, 185) during the Octave of Peter and Paul.

The expression "praedicator et doctor," p. 108, l. 14, is usually applied to St. Paul; cf. p. 99, l. 14; p. 107, l. 19; p. 108, l. 3, and the title "patronus," p. 109, l. 4, if used in a strict sense, must be taken into account. It is not known when the custom of having a Papal Mass at the basilica of "S. Paolo fuori" in Rome on June 30 commenced; the Gel. has one *Missa* for the apostles Peter and Paul on June 29, and, after it, one for each of the apostles separately. If the *Missa* in Go. 380-383 is not one for St. Paul, we may have to choose between: (i) "Simonis Cananei et Tathee," July 1, in ms. Zurich, Rh. 30 and the Echternach Kalendar of A.D. 717, Paris, B.N. ms. 18037, (ii) James the brother of John, July 25, and (iii) Bartholomew, Aug. 25. But the probabilities point to St. Paul being intended here.

380.

Twice in Gb. (i) 110 (Gg.), *Alia oratio* for SS. Philip and James, (ii) 213 (Amb.), first Collect, *In natali unius apostoli*; both omit the first

word "Domine" and after "deus" insert: "qui es omnium sanctorum tuorum s. m., quique"; Gb. 110 has "beatorum apostolorum Philippi et Iacobi" for "beati...tui," l. 7; they omit "digne," l. 9, and have: "de natalitia tanti pontificis tui festiuitate laetari ut etc." and end: "et meritis; (Gb. 213, 'exemplis eius') adiuuemur et precibus."

Gl. 744 (W. 171, V.R.S.) and P.G. 288 agree with Gb. 110 except that R. and S.¹ have "quibusque" for "quique" (the "coronasti" for "consecrasti" in W. is a slip); P.G. has "natalitio."

Gg. 133 (W. 112, R.O.C.) provides a collect *Ad uesperos* for the feast of St. Andrew: "Deus qui es sanctorum tuorum s. m.,....beati Andreae m...de eius natalitia semper gaudere ut a. m. t. exemplis eius protegatur et meritis." Cf. also Gg. 109 (W. 319, O.²).

381.

A collect elsewhere connected with the *Missa* of St. Andrew; Ln. 466 (F. 158, l. 22); Gl. 675 (W. 207, V.R.S.), Gb. 201; Gg. 132 (W. 111, R.O.C.), P.G. 357, Me. 145, first collect: these texts have: "sanctus (W. 'beatus') Andreas apostolus (Ln. 'apostolicus') exstitit praedicator et rector, i. s. p. n. p. s.; Gl. (W., R.S.), Gb., P.G. and Me. have "ita apud te sit"; Ln. omits "pro nobis"; Gl. (W., R.S.), Gb., Gg., P.G. and Me. have "intercessor" for "suffragator."

Gl. 654 (W. 183, V.), second collect, *In natali S. Pauli proprie*, with "supplices" for "suppliciter," "sanctus apostolus Paulus extitit praedicator"; it omits "pro," l. 15.

Be. 1148, *Alia oratio, De uno apostolo*, with "Sanctus apostolus ille extitit praedicator et rector."

382.

Gl. 653 (W. 181, V.R.S.), *Post communionem*, Gb. 30, *Ad complendum*; Gg. (W. 319, O.²), P.G. 208, Me. 29, *Post communionem*: all for the feast of St. Peter's Chair; all except W. (O.) omit "quaesumus" and add "Petro" after "tuo"; Gl., Gb., W. (O.) read "tuae sumamus i. l.," l. 20; P.G. "sumamus i. tuae l.," l. 19.

382*.

"This is so obviously the *Collectio ad Pacem*, that we have separated it from the preceding collect." [N.F.]

Gl. 654 (W. 183, V.R.S.), Gb. 146, *Secreta*, 2 Kal. Iulii, *Festiuitas S. Pauli*, "Praeueniant nobis (S.², Gb. "nos"), domine quaesumus, apostuli tui d. c., ut quorum perpetuam....postulent et aeterna."

383.

For "cuius...exordia," p. 108, l. 29—p. 109, l. 2, cf. Gg. 347 (W. 295, O.), P.G. 599, *Praefatio, Vigilia unius martyris*: "Gloriosi illius martyris"; with "honorabilis" for "uenerabilis," "annua recursione," l. 30, and "restauras" (W.O. "restaurantur") l. 32.

"Ut qui...fudit" occurs in No. 384, p. 109, ll. 18, 19.

384-388.

The feast of the *Passio* of St. John the Baptist, August 29 (its Spanish date is September 24), is originally Gallican, not Roman; "its appearance in the Gelasian sacramentary is an indication of one of the many revisions by Gallican hands to which this collection has been subjected," Duchesne, *op. cit.*, 270. It occurs in the Echternach Kalendar of A.D. 717, Paris, B.N., ms. 10837. N.F. call attention to the Gotho-Hispanic character of this *missa*; the parallel passages which they cite are, however, taken from the Mozarabic *missa* for the Nativity and not the Beheading. The text of Go. has no connexion with either.

This feast "is one of the few found in the Luxeuil Lectionary." [N.F.]

385.

Miss. Mozarab., p. 316, l. 35; *Alia oratio* for St. Matthew, with the necessary alterations of name, and p. 422, l. 15, *Alia oratio, de uno martyre*; both with "natalem glorie" for "passionem," l. 23, "supplices te" for "suppliciter," l. 25, "propitio ac" inserted between "te" and "donante," l. 26, and "semper" before "praecibus."

* "Concinnemus" (= concinemus) can stand; Mab., N.F. adopt the Mozarabic "concinimus."

388.

With "consona," l. 14, cf. p. 57, l. 7.

On the word "estan," l. 15, cf. Mr. Martin Rule, in J.T.S., vol. xii, p. 244, n. 2: "we have not only a Spanish idiom but a Spanish word as well: 'están diciendo.'" It would have been interesting to have found another Spanish symptom, but an examination of the ms. shows that the scribe wrote originally "repetitionetestan" without any break; here he discovered the mistake he had made and erased the third *t*, but in so doing he erased part of the preceding *e* and therefore allowed the following *e* to stand; after this proceeding, he omitted to add the final *t* of "stant."

389-393.

The three kindred *Missae* of SS. Sixtus, Laurentius and Hippolytus, all Roman martyrs in the same persecution, and the two following *Missae* of the connected Roman martyrs, Cornelius and Cyprian, John and Paul, have absolutely no Gallican marks in them; they form in Go. a section by itself which must have been derived from a purely Roman source; all these martyrs are provided with *missae* in Ln. Spanish Kalendars keep SS. Sixtus, Laurentius and Hippolytus on one day, Aug. 14, and SS. Cornelius and Cyprian on Sept. 14; but SS. John and Paul are found only here and in the Luxeuil Kalendar, Paris, B.N. ms. lat. 14086.

389.

With this, as far as "accendis," l. 22, cf. the *Praefatio* for St. Laurence, Ln. 394 (F. 95, l. 14): "Quoniam tu es omnium sanctorum insuperabilis f., q. i. mundanae c. a., praecipua nos beatorum martyrum

g. s., et ad sublimia exempla pacientiae triumpho nos sancti Laurentii quem hodie celebramus accendis, per etc." The scribe of Go. or its exemplar must have omitted part of the copy before him.

For "Excita etc.," l. 23, cf. Ln. 395 (F. 95, l. 32); Gb. 161; Gg. 111 (W. 94, R.O.C.), *Collectio, prima missa S. Laurentii*, with "beatus (Ln. 'sanctus') Laurentius leuita" for "ille," l. 23; with "eodem nos replente" inserted after "ut," and with "amare" for "diligere," l. 24.

Though these Collects form two complete wholes and so suggest that Go. is an amalgam of them, it should be noticed that as it stands, with the exception of the *lacuna*, Go. makes one complete sentence and may be the original.

"The repetition of 'domine' is perhaps an indication that two forms have been combined, but it may be due only to a desire to connect the latter part of the prayer with the beginning." [H. A. W.]

390.

Repeated in No. 400, *Collectio sequitur* in the *Missa* of St. Hippolytus. N.F. call attention to "repetita" here, l. 28, and in No. 464, in the meaning of the annual recurrence of a festival.

With "et liberationem....salutem," ll. 28, 29, cf. Be. 1040, *Oratio super populum, Vigilia S. Laurentii*: "Annue....sollemnitas et deuotionem nobis augeat et salutem"; cf. Gb. 101, collect for the Vigil of St. Matthew: "Da nobis omnipotens....deuotionem nobis augeat et salutem."

391.

Repeated, in general terms, in No. 434.

With this, as far as "inpende," l. 33, cf. Ln. 396 (F. 96, l. 20), first collect in a mass of St. Laurence; Gg. 110 (W. 93, R.O.C.), P.G. 326, first collect for the vigil; P.A. 409, *Super populum, In festo SS. Machabaeorum*.

392.

With this, as far as "concide," l. 4, cf. Ln. 396 (F. 96, l. 23), second collect in a St. Laurence *missa*; Gg. 111 (W. 94, R.O.C.), P.G. 327, *Super oblata*; C.C.C.O. 90; Gg. 9 (W. 10, R.O.C.), P.G. 186, Me. 6; Gb. 5 (Gg.); Be. 1669, *Secreta* (Be., P.G. 186, *Super oblata*) for the mass, *In nocte ad S. Anastasiam*, of Christmas day; all with the necessary changes of names and with "auxilium" for "augmentum," l. 4; "peruenire" for "prouenire" occurs in Gg. 9 and C.C.C.O.

The ending: "Et illa....benignus" (ll. 4, 5), which is repeated at the end of No. 445, occurs in Gb. 24 (Me. 23), *Super oblata, S. Praeiectus*, commencing: "Suscipe domine propitius orationem etc."

393.

Feltoe, p. 200, suggests a common origin for this preface and for that of St. Laurence, Ln. 398 (F. 98, l. 26).

394.

Cf. Me. 165, *Alia* [oratio] *ad complendum* in *Missa de plurimis martyribus*: "Omnipotens et misericors deus fidelium lumen animarum adesto," with "tuæ" after "ecclesiae," l. 27, and "beatorum martyrum *illorum* gloria" for "de gloriosa....Laurenti"; it omits "Augeatur....ortu," ll. 28, 29, and ends: "ut et corda nostra passione ipsorum igniantur, et apud m. t. eorum iuuemur meritis, quorum gaudemus exemplis, per etc."

395.

Be. 1047; Gl. 660 (W. 190, V.R.S.), Gb. 161 (Gl.), second prayer, *Missa de S. Laurentio*; P.G. 327, Me. 120, *Ad Matutinas*, before the *prima missa de nocte*.

Gl. (V.) begins: "Deus qui m. c. e. r. es et qui"; Gb. omits "in," l. 34; Gl., Gb., P.G., Me. have "Concede propitius" for "Exaudi....concide," ll. 35, 36.

396.

Ln. 394 (F. 94, l. 25) with "agone" and "firma solidari patientia," ll. 4, 5; cf. Bi. 26, Be. 895, Gb. 107 (Amb.), first collect, *Natale S. Georgii*: "Fac nos quaesumus domine" with "ut de tanto agonis certamine, d. p. c. e. f. s. p. (as in Go.) et pie ex. de eius uictoria."

397.

Ln. 397 (F. 97, l. 8), third collect in a St. Laurence mass; Gl. 661 (W. 191, V.S.), *Ad uesperum*, Gb. 162; P.G. 328, Me. 121, *Alia oratio*; all omit "quaesumus"; Gl. has "sancta precatio" for "precatio iusta"; all except Ln. have "meretur" for "praesumit," l. 8.

398.

With "O gloriosa....anhelantis," ll. 20-22, cf. Be. 1052, P.A. 413, *Praefatio*, commencing "O gloriosi"; Be. has "striduunt"; both have "uiuentis." Some of the expressions, e.g. "casti corporis glorioso certamine suscepisti," "stridebant membra uiuentia" are found in Ln. 398 (F. 98, l. 13).

399.

Ln. 399 (F. 99, l. 18), St. Laurence; Gg. 15, 112, 180 (W. 15, 95, 181, R.O.C.), St. Silvester, St. Hippolytus and *de uno confessore*; without "et misericors" and altering the name of the saint as required.

400.

A repetition of No. 390.

401.

With this, as far as "quaesumus," cf. Gl. 659 (W. 189, V.S.), Gb. 159; Me. 160; first or second collect, *S. Donatus*; with "D. t. g. sacerdotum (Me. 'iustorum') praesta quaesumus etc."

402.

Cf. Gb. 170 (Amb.), *Ad communionem, In depositione S. Augustini*, 194 (Gl.), *In natali S. Othmari*, commencing: "Ut nobis domine tua sacramenta d. s., b., etc., precator"; cf. Me. 132, *Alia, ad complendum, in uigilia S. Matthaei*: "Sit, domine, beatus Matthaeus euangelista nostrae fragilitatis adiutor, ut pro nobis tibi supplicans, copiosius audiat.".

404.

According to N.F., the name of St. Cornelius preceding that of St. Cyprian shows that this *missa* is Roman and not Gallican.

* The "omnipotens quem" of the ms. gives good sense.

406.

With this, as far as "oratio," l. 33, after which the collect is turned into a *Post nomina*, cf. Ln. 405 (F. 104, l. 27), first collect; Be. 1101, *Oratio super populum*; Gg. 668 (W. 199, V.S.), Gb. 175, P.G. 338, Me. 130, first collect; with "domine" before "quaesumus," and "et" before "eorum," l. 32; they omit "nos tibi domine" and add "ueneranda" or "ueneranda atque laetificet" after "oratio."

None of them contains the addition "et caris etc."

407.

Ln. 392 (F. 92, l. 32), last prayer in one of the masses for the feast of St. Sixtus, with "domine" for "nobis," and "ut" for "et"; it naturally omits "Cornili et Cypriani" and has "possint" for "possunt," l. 4.

It also occurs with variants in Brev. Ambros. (ed. 1830), vol. ii, p. 424, Commem. of SS. Modestus and Crescentia.

408.

Cf. Ln. 405 (F. 105, l. 4): "Tuamque in sanctorum (!) martyrum (!) Corneliosi mul etiam Cypriano praedicare uirtutem quos d. t. p. g. s. diuino pane pascentes una fide eademque die diuersis l. t., c. p. n. t. c. c., per etc."

Cf. Be. 1104; Gb. 176; Gg. 280, 335 (W. 238, R., 287 O.), P.G. 593, Me. 130: "Tuamque in sanctorum tuorum Cornelii simul et Cypriani festiuitate praedicare uirtutem, quos diuersis t. p. g. s. diuino pane pascentes, una fide eademque die pari n. t. c. c., per etc."; Be. and Gb. omit "simul," Be. has "diremptis," Gb. "discretis" for "diuersis."

* ll. 10-14, Mr. H. A. Wilson writes: "If it were not for the external evidence of Ln. Gg. Gb. and Gl. S [R. has not the mass; there is apparently a gap in it], all of which support the reading 'una fide eademque die,' I should have thought the simplest emendation of Go. was to omit 'de.' But, failing that, I think the next in point of simplicity is to read 'die' for 'de,' making 'die....consonante' a sort of parenthetical remark."

Mgr. Mercati, on the other hand, lays stress on the apposition of "fide consonante" and "parique nominis tui confessione" and would read "una eademque die diuersis licet temporibus" (which is historically true of these two Saints) and "fide consonante p. n. t. c."

If this be so, Go. would appear to show the original from which the other versions were derived.

409.

Ln. 328 (F. 34, l. 12); Gl. 651 (W. 180, V.R.S.), Gb. 142; Gg. 100 (W. 85, R.O.C.), P.G. 313, Me. 111; all omit "et misericors"; Ln. and Gl. (V.) omit "de," l. 17; the words "martyrum tuorum," l. 18, only occur in P.G.; Ln. has "facit" for "fecit," l. 19; "uero" is inserted before "germanos," l. 20, in the Gg. sources.

Cf. Be. 950, P.A. 391, *Super sindonem*, SS. *Protasius et Gervasius*: "Praesta quaesumus omnipotens deus ut nos geminata" with "beatissimorum martyrum tuorum P. et G.....germanos."

410.

As far as "adgrauent," l. 23, occurs in Ln. 312 (F. 19, l. 7), first collect of a martyr's mass in April: "Quaesumus domine deus noster ne etc."

411.

With this, as far as "acceptas," l. 29, cf. Ln. 346 (F. 50, l. 25), *In natali septem fratrum*, with "oblaciones" for "praeces," l. 27, and "sanctorum" for "iustorum I. et P.," l. 28.

Cf. Be. 240, *Super sindonem*, S. *Babylas* etc.: "Suscipe d. p. orationem....depraecatione, pietati tuae p. b. acceptas."

412.

Ln. 461 (F. 154, l. 16), second collect, *In nat. S. Felicitatis*, which, in addition to the necessary change of names and number, transposes "munera" and "domine," l. 32, and has "sanctae Felicitatis martyris tuae" for "beatorum....Pauli," l. 33, and "proposita" for "praeposita," l. 34. It also occurs in Be. 951, P.A. 391, *Super oblata*, SS. *Protasius et Gervasius*; Gl. 642 (W. 168, V.S.), Gb. 30, *Secreta*, SS. *Perpetua et Felicitas*. In addition to the necessary changes of names, Gb. has "Praetende" for "Intende" and "domine" after "quaesumus"; Gl., Gb., P.A. have "proposita," l. 34; Be., P.A. insert "ita" before "nobis," p. 115, l. 1.

413.

* If we do not insert "festiuitate" or some such word after "Pauli," l. 5, it seems just possible to construe: "in...germanitate pariter et beatitudine, consortes.....dicere laudes." If some word has fallen out, "consortium" seems necessary.

With "quos...ecclesiae," ll. 6-9, cf. Ln. 347 (F. 52, l. 27), *Natale septem fratrum*, and Gg. 328 (W. 282, O.), Gb. 156, SS. *Macchabaei*,

commencing : "Quia licet in omnium sanctorum," with : "quos e. f. s. n., e. m. p. p. g., u. s. esset et ueneranda g. g., e. f. p. e.;" (Gg. omits the two "et" in l. 7). Cf. also Be. 947, P.A. 390, Gb. 137 (Amb.), *In uigilia SS. Gervasii et Protasii* : "Qui licet etc.," with "quos f. s. n., m. p. p. g., u. s. essent et u. g. et florentissimae p. e."

With "fratres sorte nascendi," l. 7, cf. Gb. 142 (Gl.), *Praefatio* : "Quia beati"; with "nascendi lege consortes."

414-418.

The next three *missae* for St. Symphorian, Aug. 21, St. Maurice, Sept. 22, and St. Leger, Oct. 2, form a group by themselves; they are purely Gallican in character, and were apparently written in and for Autun or Burgundy, a local product with the worst latinity in the ms.; among their peculiarities is the frequent use of the word "plebs," p. 116, l. 9, p. 117, l. 38, p. 119, l. 20, p. 120, l. 36; that of "Dei populus" thrice in one Preface, p. 118, ll. 22, 26, 32, which occurs nowhere else in the ms., though it is found in the Good Friday Solemn prayers of the *Gregorianum*; nowhere else in the ms. is "cari" spelt "kari," as on p. 117, l. 37, p. 118, l. 1, though the scribes of the ms. invariably write "fratres karissimi."

414.

With "muro credulitatis inclusit," l. 24, cf. G.V. 716, *Praemissiones ad scrutamen in aurium apertione* : "Te domine depraecemur....ut credulitatis possint muros (= muro) includi."

415.

With "per iniqua mortis ludibria," cf. P.A. 367, *Praefatio*, St. Mark, "Et te in tuorum martyrum etc.," with : "per diuersa martyrii ludibria."

* "martyri" seems called for instead of "martyrio," p. 116, l. 2.

417.

On the local signification to be applied to the words "praeciosum peculiaremque nobis," ll. 21, 22, see Vol. I, p. lii.

418.

With "uita non tollitur, sed mutatur," p. 117, ll. 6, 7, cf. the same words in Gg. 334 (W. 301, O.), *Praefatio, Unius defuncti* P.G. 608, *Praefatio pro abbate defuncto*, "Quoniam quamuis humano...fidelibus u. n. t. s. m."

With "per angustiam....gaudiorum," ll. 15-17, cf. L.M.S. 256, *Alia oratio, S. Babilae et puerorum* : "Deus qui es conlator....quatenus per angustum gradientes iustitiae callem, regionis aeternae mereamur latitudinem introire."

* There are several passages where the text seems corrupt; see footnotes; one requires some explanation, viz., ll. 4, 5, "materno conloquio

pietate"; the simplest emendation seems to be "materni conloquii pietate" rather than "maternae conloquio pietatis"; if we retain "materno" and take "pietate" as the dutiful obedience of a son, it seems necessary to insert "a" or "de" before it.

419-424.

Orthographical solecisms in the *Missa sancti Mauritii* show that it was copied from a separate original containing only this *missa*; e.g. its orthography, *ci* for *ti*, "devocio" thrice, "-etur" for "-itur" four times in two lines, "-ebus" for "ibus"; such expressions as "cum tantis ut" and "persecutione sonus," p. 118, l. 20, the peculiar use of the word "de" or "diei"; p. 117, l. 25, p. 118, ll. 19, 25, 31.

419.

* l. 25, "diei immensa peccaminum misericordiae suae largitate laetefecit"; the words "diei" and "peccaminum" should apparently be omitted, or one must read "nos de immensa m. s. l." and consider "peccaminum" interpolated.

420.

* ll. 31, 32. The emendation of Mab. N.F. appears in the footnotes; one might also suggest: "ad adeptiscendam dignitatem (tui?) martyrii per fulgentem gratiam."

"conluuione peccatorum," l. 34, occurs in Miss. Mozar., p. 339, l. 82.

421.

"patriarcharum....sanctorum," p. 118, ll. 3-5, is repeated in No. 427.

422.

Cf. L.M.S. 1035, *Post nomina, Missa de Sanctis*, with "est," l. 1, "tuorum illorum" for "tuorum," l. 8, omitting "tuae" and "misericordiam tuam," l. 9; it has "te" for "tuorum acauninsium" and "depraecanti" for "postolanti," l. 10, after which it inserts: "offerentium uota amplifica, defunctis requiem dona": it has "se" for "te," l. 11, and after "placere tibi" it ends: "tuorum mercantur intercessione sanctorum"; the ms. I begins: "Deus cui acceptissima ac iucundissima sanctorum martyrum tuorum fides est atque deuotio....familiae tuae supplici per s. t. te s. postulantium."

425.

Cf. Gb. 184, "ex antiquissimo [saec viii] sacramentario Rhenaugiensi" (Zurich, Kantonalbibliothek, 30 (Gl. R.), first collect): "Omnipotens sempiterne deus, qui uitam beati Leudegarii martyris tui atque pontificis per...annua deuotione festa celebramus etc.," with "clementiam" for "clementiae," l. 21. Pitra, *Histoire de St. Leger* etc., Paris, 1847, p. 510, cites from a missal of the fourteenth century of the abbey

of Murbach a somewhat similar collect, with "spiritum" for "uitam" and with "clementiae"; the same ms. is quoted by Pellechet, *Notes sur les livres liturgiques* etc., Paris, 1883, p. 312, who gives a literal copy of the ms., which has "uita[m]" for "spiritum," "beati Leudegarii m. t. adque pontifices," "plebi tuae clementiam famulantem," "praesentem." Jum. 216, first collect, omits "aeterne"; and "plebem," l. 20.

426.

Gb. 184, from the same source, second collect, with "Leudegarium martyrem tuum"; it omits "Praesta nobis famulis tuis," l. 27, and places "peccatorum" between "interueniente" and "adepisci," l. 28.

In the Murbach ms. the *Alia Post communionem* is the same collect, according to Pellechet; with "Leudegarium" before "martyrem tuum," "[h]odiernae," l. 26, "interuenientem"; Jum. 216, *Alia oratio*, has "suscepisti" for "sustentasti," l. 25.

427

appears as a *Secreta* in Jum. 217, with "sui antistitis" for "summi a. s.," l. 32, "sacrificii" for "sacrae," p. 120, l. 1, "in" for "hic," l. 4.

428

appears in Jum. 217 as an *Ad complendum*, with "quia" for "qui," l. 7.

429.

* It would seem that either "quem" must be supplied before "ab," l. 18, or "per," l. 19, changed into "cui."

"Qui," l. 27. Mgr. Mercati suggests to omit the word or to read "cui" for it, but it can stand as the nominative to "reliquit," l. 31, though its omission would make the sentence easier, all the rest being accusative-absolutes in parenthesis. Mr. H. A. Wilson writes: "I do not think 'cui' helps us much. If 'qui' stands as nominative to 'reliquit,' which seems to want a nominative, I think 'passum,' l. 31, must be amended to 'passus.' But there are a good many things here that seem to want mending, e.g., 'lubricitatis saeculi postpositum,' l. 30. Some improvement would be effected by reading 'post' instead of 'per,' l. 27: 'post nefandorum consilia, (post) c. n. a., (post) os l. m. o. o., (post) e. p., lubricitate saeculi postposita, diuersa tormenta passus, e. r.' If we carry on 'per' (or 'post') in this way, we get a fair sense." "Oris labiis," l. 29, can be paralleled by p. 126, l. 34.

"Uel pacientiam," l. 32; are we to consider these words as a variant reading for "passionem," like those found often in S. Leon. [= Ln.]? N.F.

430.

Another example of the end of the *Sanctus* included in the *Post Sanctus*.

* "Nos....prorumpit," ll. 6, 7; "nos" must either be omitted or changed into "nobis" or "prorumpit" taken in an active sense: "causes us to break forth into."

l. 8, "qui." A clause seems omitted here by the transcriber, perhaps to this effect: "That Thou Who [didst give constancy to the martyrs] mayest bestow upon us etc." [N.F.]. It seems simpler to omit "qui."

431.

For similar expressions beginning with the first person plural, cf. Nos. 5, 19, 134, 317, 516, 541.

432.

Me. 163 (Gb. 215), *Alia oratio in natali unius martyris*; cf. J.T.S., vol. ix, p. 402 (Gl.) from ms. Paris B.N. 9488; both with "illius" after "sancti" and "quaesumus" omitted.

433.

Be. 1196, Gb. 222 (Amb.), first Collect, *In natali confessorum*: "Beatus sacerdos et confessor tuus ille quaesumus domine sua nos intercessione apud te commendet, ut tibi p. f. s. quam precamur indulgentiam peccatorum consequi mereamur." Be. 1200 and 1207, in the same *missa*, have "Beatus....intercessione laetificet."

434.

This, as far as "inpende," l. 35, repeats No. 391.

435.

Not only the opening words, but phrases in the middle of the Collect, occur in Nos. 28, 377.

436

forms the commencement of the *Immolatio* in the Mass of St. Agnes, No. 110: "Tibi enim domine festa etc."; it is also incorporated in that of St. Stephen, No. 29, with "testimonio" for "testificatione."

437.

With the necessary alteration of names, Gb. 24 (Gg.), twice: (i) second Collect, *In natale SS. Babilae et trium parvulorum*; (ii) first Collect, *In natale S. Praeiectionis martyris*, Me. 22; all three have "meremur" for "uale," l. 21.

438.

Cf. Gb. 107 (Gl.), *Prima oratio*, 108 (Amb.), *Alia oratio*, in the *missa* of St. George: "Tuus sanctus martyr Georgius (108, S. m. t. G.) quaesumus domine nos ubique"; Gg., 15, 181 (W., 16, 181, R.O.C.), Gb. 13 (Gg.), *Secreta*, St. Silvester: "Sancti tui nos quaesumus domine

ubique laetificent"; all have "ut dum eius (Gg., eorum) merita (here 107, 108 add 'in praesenti festiuitate') recolimus, p. i., augmento u. s." (Gg. omits "in augmentum uirtutum").

439.

P.A. 426; P.G. 347, Me. 137, *Oratio*, St. Luke, with "domine quaesumus (P.A. 'q. d.') s. t. Lucas euangelista, qui crucis mortificationem iugiter in suo corpore pro tui nominis honore portauit."

With "in caelesti pagina," l. 31. cf. p. 54, l. 17.

440.

With the first part, as far as "donetur," p. 123, l. 1, cf. Ln. 397 (F. 97, l. 8); Gl. 661 (W. 191, V.S.), *Oratio ad uesperas*; Gb. 162; P.G. 328, Me. 121; the last three *Secunda* or *Alia oratio*, all for St. Laurence: "S. Laurenti nos domine sancta precatio t., e. q. n. c. n. meretur, e. n. q. t. p. o. d."; Ln. has "precatio iusta" and "praesumit," as in Go., for "meretur."

With the second part, commencing "praesentia," l. 2, cf. Bi. 5, Be. 11, *Super oblata*, and Gb. 195 (Amb.), *Secreta*, St. Romanus; Me. 161, *Super oblata, de uno martyre*: "Praesentia munera quaesumus domine ita etc.," with "profundantur" (Gb.) for "perfundantur," l. 3; "operentur" for "infundant," l. 4, "pontifex sanctus et martyr tuus Romanus" (Bi., Be., Gb.) for "s. m. i.," ll. 4, 5; Me. has "ualidius" for "ualidam," l. 4.

441.

Gb. 215 (Gl.), *In natale unius martyris*, with "confitentes" for "confitenti," l. 10 (the S. Gall ms. cited by Gb. has "confitentis"), with "quoque," l. 11, omitted, and "emendationem....peccati" for "emundationem...peccatis," l. 12. Be. 1660, *S. Antoninus*, with "tibi" for "te," l. 8, and "peccati" for "peccatis," l. 12. Gg. 282, 347 (W. 240 (R.), 295 (O.)), *In natale unius martyris*, beginning: "Et in," l. 9, have "illius" after "tui," l. 10, and "confitendo," l. 10, after which they go on: "laudis hostias immolare, tuamque inmensam pietatem implorare ut sicut illi dedisti caelestis palmam triumphi, sic eo s. nobis e. a. u. concedas peccati, ut in te exultemus in m.... gloria."

The ending: "ut in," ll. 12 *sqq.*, is found in J.T.S., vol. ix, p. 402 (Gl.).

442.

Ln. 458 (F. 151, l. 4), first Collect, *S. Cecilia*; Gg. 17 (W. 19, R.O.C.), Gb. 20 (Gg.), P.G. 160, Me. 19, first Collect, *S. Prisca*; with "omnipotens deus" for "domine," "martyris tuae natalicia colimus et annua s. l." and with "et" for "ut," l. 18.

443.

Cf. Ln. 345 (F. 50, l. 23), first Collect, *Septem Fratres*, omitting "quaesumus," and with "interuenientibus sanctis tuis preces nostras

placatus admitte"; Gg. 125 (W. 106, R.O.C.), P.G. 346, Me. 136, first Collect, St. Mark pope, with "interueniente beato Marco confessore tuo atque pontifice supplicationes nostras placatus intende."

444.

The title is incorrect; it is a *Post nomina*.

"Inpetret...iusta" is the conclusion of "Munera nostra," *Post nomina*, *Missa unius martyris*, Bo. 887 (L. 349).

As far as "participes," l. 27, is in Ln. 296 (F. 4, l. 1), last Collect in a mass for several saints in April, with "quaesumus" after "inpetret," l. 25, "sanctorum" for "sancti m. i.," l. 26, "et in quorum sumus" for "ut in cuius sumus," l. 26, and "fiant in eorum perpetua" for "simus eius," l. 27.

It also occurs, with variants, in *Brev. Ambros* (ed. 1830), vol. iii, p. 434, feast of St. Simplicianus.

445.

Cf. No. 411 and Me. 22, *Super oblata*, St. Proiectus, with "Proiecti" for "illius," l. 32.

With this, as far as "acceptas," l. 33, cf. Be. 240, Gb. 24 (Amb.), *Super oblata*, *S. Babylas etc.*, omitting "superinpositis," l. 32, and with "quas et martyrum tuorum Babylae et trium puerorum (Gb. 'paruulorum') depraecatione."

446.

Cf. Gg. 347 (W. 296, O.) *Alia*, *In natale unius martyris*: "Et te in omnium martyrum tuorum etc.," with "domini nostri" inserted after "filii tui," l. 6, "eadem uincens" for "ea deuincens," ll. 6, 7, and "coronam perpetuitatis promeruit," for "m. c. p.," l. 7.

Gb. 107, for St. George, has a similar commencement, but omits "tuorum"; it has for "beati martyris tui *illius*," l. 4, "cunctis uictoriae palma prouenit, de quorum numerositate beati martyris Georgii passionem"; it also has "coronam p. promeruit"; cf. also Me. 162, for one martyr, as in Gb. 107, which has "et eadem uincens c. p. promeruit."

Gg. 317 (W. 274, O.), P.G. 585, for St. George, is much shorter: "Pro cuius nomine (Gg. 'nominis') ueneranda confessione (W.O. 'confessio') beatus martyr Georgius diuersa s. s., e. ea deuincens perpetuitatis promeruit coronam (Gg. 'c. p. pr.')."

"quoniam....supplicia," ll. 3-6, occurs in Ln. 395 (F. 95, l. 26) in one of the *Missae* for St. Laurence.

447.

Miss. Mozar., p. 421, l. 26, *Oratio*, *De uno martyre*; C.C.C.O. 183, *De uno confessore, tempore paschali*; Me. 163, *Alia oratio* (Gb. 215, 216 are transcriptions of Go. and Me.); all have variants to fit in with the commemoration of one martyr or confessor. All omit "passionem," l. 13; Moz. omits "et da;" l. 14, and ends: "meritis intercessione ad

ea quae imitare cupimus applicemur"; C.C.C.O. omits "hodie," l. 14, and "et," l. 15.

It also occurs in the Reichenau fragment, B, in J.T.S., vol. v, p. 62, ll. 1-7, where I have ventured to suggest a reconstruction of the fragment, which a later investigation of the ms. allows me slightly to correct: "Deus qui sanctam [huius diei sollem]nitatem in com[mem]oratione beati martyr] is conse[crasti, adesto famili]e tue precibus et da hodie festa celeb[ranti]bus ut [meritis et au]xilio [eius] mun[iamur per] etc."

* "Pro commemoratione...passionis" seems called for; the other texts, except C.C.C.O., have "vel [pro] passione."

448.

Ln. 309 (F. 16, l. 26): "Annue quaesumus domine sacris martyribus tuis ut o. n. suae d. i., e. i. t., q. n. p. meruimus euadamus."

449.

Bo. 881 (L. 332), *Ad pacem, In natale Petri et Pauli*, with "ut qui nostris inpediuntur offensis, apostolorum precibus adiovimur"; Ln. 336 (F. 41, l. 24), omitting "et" and "de," but reading "quia" and ending with "apostolorum tuorum praecibus adiuventur."

450.

* "intercidentes...illum," l. 27, accusative for ablative absolute.

With "per quam...deuicerunt," ll. 29, 30, cf. P.A. 386, *Super oblata*, St. Barnabas: "Oblata munera etc.," with "per quam sanctus apostolus Barnabas tormenta sui corporis uniuersa deuicit."

451.

"triumphatorem martyrum," l. 33, = he who makes the martyrs to triumph.

452.

Ln. 300 (F. 7, l. 25), omitting "martyrum illius et illius"; C.C.C.O. 185, *Oratio unius confessoris non pontificis*, with "sancti N. confessoris" and "eius qui tibi placuit precibus et meritis," ll. 11, 12; Gl. 659 (W. 189, V.), first collect, St. Donatus, with "in sancti confessoris et episcopi tui Donati," "eius (V. om. 'eius') qui tibi placuit"; Gg. 119 (W. 101, R.O.C.), *Super oblata*, P.G. 337, *Alia oratio*, SS. Cornelius and Cyprian, with "supplicationibus" for "praecibus," l. 10, and omitting "martyrum illius et illius"; Me. 167, *Alia super populum, In natale unius confessoris*, with "quaesumus" before "domine," "sancti confessoris tui illius," "eius...precibus adiuvemur"; Be. 1197, *Alia oratio in natale confessoris*, with the same readings as Me.

453.

Bo. 893, (L. 370) first prayer, *de una uirgine*, omitting "exemplo... illius," ll. 16, 17, and ending: "ut sancte tuæ uirginis illius uel martyris qui (= quae) sexum cum saeculo uicit, cuius nos fecisti esse imitatoris (= -es) iubias esse consortes."

454.

With this, as far as "donetur," l. 24, cf. Ln. 301 (F. 8, l. 26), Gb. 218 (Ln.), *Alia oratio, In natali plurimorum martyrum*, beginning "*Sanctorum tuorum domine precibus*," with "possibilitas nostra" for "n. p.," l. 22, and "eorum nobis postulatione donetur"; (Gb. agrees with Go. but omits "*illius et illius*," has "nostra possibilitas," inserts "q. a. t. i. i. sunt," but omits "nobis"; Gb. is evidently a compilation from Ln. and Go.

The Gregorian texts, Gg. 13 (W. 14, R.O.C.), *Ad fontes*, St. John the Evangelist, Gb. 181, Me. 132, first Collect, St. Matthew, have "Beati euangelistae I. (or M.)," with "possibilitas nostra" and "eius nobis intercessione donetur."

The expression "possibilitas" occurs in two other places in Ln.: 333, 428 (F. 38, l. 20; 125, l. 21).

455.

Me. 165, Gb. 217 (Me.), *Alia oratio, De plurimis martyribus*, with "tuorum" inserted after "sanctorum," "nostris" after "mentibus," with "fidei" for "fidem," l. 30, and "proficiamus," l. 31.

Miss. Mozar. 317, l. 1, *Ad orationem dominicam*, St. Matthias: "Deus qui in sancti tui Matthie corde flammam accendisti dilectionis tuæ, da m. nostris eadem fidei caritate feruere ut in cuius g. t., eius prouocemur exemplis," with additional clauses; Miss. Mozar. 425, l. 90, *Ad orationem dominicam, De uno martyre*: "Deus qui in sancti tui N. corde flammam accendisti dilectionis tuæ, d. m. n. eadem fide et caritate feruere ut cuius g. de triumphis eius prouocemur exemplis."

456.

The *Immolatio*, No. 41, has a similar commencement, with "Qui magnum....fuderunt," p. 126, ll. 4-8; cf. the three Ambrosian sacramentaries, Be. 1189, Gb. 219 (Amb.), *De plurimis sanctis*, P.A. 438, *De S. Dalmatio*; the first two have "principibus" for "regibus," l. 5, omit "sæculi huius," and "de persecutoribus....et," ll. 6, 7, and have "fundere fecisti" for "fuderunt," l. 8; the third has "ut magnum i. nomen u. t., quod," l. 4, omits "coram" and "huius," and has "confiteatur pro quo preciosum sanguinem fudit."

The clause "Unde benedicimus...laudamus," ll. 8-10, is repeated in No. 461, with "glorificatione" for "commemoratione."

457-461.

"It is curious that the Collects of the following service have not been found in any other Collection, since they seem to bear such plain marks

of Roman origin, the prayers *post nomina* and *ad pacem* having, as in so many other instances, Gallican terminations." [N.F.]

457.

With "temporale... gaudere," ll. 16, 17, cf. Ln. 330 (F. 36, l. 1); Gg. 128, 180 (W. 108, 180, R.O.C.), *Ad complendum*, St. Mennas and *In natale unius martyris*; P.A. 403, *Super populum*, St. James; "Da (nobis) quaesumus domine deus noster," with "temporali gratulamur officio"; cf. Be. 1013, *Super sindonem* and Gb. 154 (Amb.), *Alia oratio*, SS. Nazarius and Celsus: "temporali sollemnitate congaudet."

459.

Repeated in No. 523, *Missa dominicalis* [V], omitting "quoque," l. 26, but inserting it after "caris," l. 27; it omits "martyrum" and has "dormierunt" for "dormiunt," l. 27.

460.

The Gallican addition "et pacem^e etc.," l. 34, is also found in Nos. 295, 535.

461.

With this, as far as "laudamus," p. 127, l. 5, cf. Fr. 684, *De uno martyre*; Be. 246, St. Julius, 1219, Gb. 225 (Amb.), *De uirginibus*, beginning "Quia per te c. f. per te etc."; Gg. 283 (W. 240, R.) *De plurimis martyribus*, Gg. 319 (W. 275, O.), Gb. 115, P.G. 586, St. Nereus etc.; all with "est" after "saeuum," p. 127, l. 1, instead of after "terribile," l. 2, and (except Be. 246) "superari" for "superare," l. 2; all end "prouectione laudamus" (or "laudemus"). Be. 246 has "constantia," p. 126, l. 38, "terribilem," p. 127, l. 2, and omits "in," p. 127, l. 1; Be. 1219 has twice "per te" for "a te," p. 126, l. 38, and "in beatae martyris tuae illius prouectione laudamus," l. 4; Gb., Gg. 319 and P.G. insert the names of the martyrs; Gg. 319 has "conscientiam" for "constantiam," p. 126, l. 38.

"A te...superari," l. 2, occurs in Miss. Mozar., p. 71, l. 54, *Inlatio*, Dom.³ *post oct. Epiph.*; "Nos te semper laudare," with "per" for "a," l. 38, "est," l. 2, omitted and "feliciter" inserted before "superari."

462.

Be. 1211, *Post communionem*, *In natali confessorum*; cf. Gl. 637 (W. 163, V.), *Secreta*, St. Marcellus; Gb. 105 (Gg.), *Ad communionem*, St. Leo. Gl. and Gb. have "ut beati Marcelli (Gb. 'Leonis') confessoris tui atque pontificis cujus uenerandam celebramus festiuitatem p. i. c."; Be.: "ut et per sancta quae sumpsimus et beati sacerdotis et confessoris tui illius cuius u. celebramus f. p. i. c."

463.

Bo. 891 (L. 366), *Ad pacem*, St. Martin, with "et sacerdotis episcopi tui Martini" for "tui illius," l. 16; it adds "et presta" before "ut," l. 16,

and inserts "sicut ille" after it; it omits "et," l. 17, and has "extetit" for "existat," l. 18, after which it ends: "ita eius nos supplicatio in bonis actibus adiovit (=adjuvet)."

Be. 1205, *Alia oratio*, *In nat. confessorum*, omits "ut," l. 16, and "et," l. 17, and ends "existens supplicationem nostram adiuvet."

Fr. 682, *In natali S. Hilarii*; Gl. 636 (W. 162, V.), first collect, St. Marcellus, and P.G. 314, *Alia oratio*, St. Leo, have "solemnitate" for "commemoratione," l. 16, omit "in conspectu tuo et," ll. 16, 17, and end: "eius intercedentibus meritis, ab omnibus nos absolue peccatis." (Fr. adds another clause.)

464.

Cf. Fr. 682, *Super oblata*, St. Hilary: "Sancti confessoris tui atque pontificis quaesumus domine annua sollemnitas pietati tuae nos reddat acceptos, u. p. h. p. o. o., e. i. beata retributio c., e. n. gratiae tuae dona conciliet"; Gl. 637 (W. 163, V.), *Secreta*, St. Marcellus, is similar, but it begins: "Sancti Marcelli e. t. atque pontificis."

466.

With this, as far as "intrare," l. 37, cf. the Ambrosian texts: Be. 251, *S. Severus*, Be. 1202, Gb. 222 (Amb.), *De confessoribus*: "Qui g. i. c. beati sacerdotis et confessoris tui *illius* (Be. 251 'Seueri') e. n. s. e. p. merita g. p., sed sacro ministerio (Be. 1202, Gb. 'sacrum ministerium') c. s. exequentem," (Be. 251 "exequentes"); they omit "hoc est in paruo," l. 37, and "utique in sempiternum," p. 128, l. 2. Gg. 295 (W. 258, O.), Gb. (Gg.) 20, Me. 19, St. Marcellus, with "tuorum confessione sanctorum," l. 33, "sacro ministerio (Gg.)," "sacra mysteria," Me.

467.

Ln. 306 (F. 13, l. 18), omitting "quaesumus."

468.

Gl. 638 (W. 164, V.S.), Gb. 21 (Gl.), *Oratio*, St. Fabianus: "Precatio sancta (Gb. 'S. p.') beati pontificis et martyris tui Fabiani," with "et" after "nos," l. 11, "affectibus" for "effectibus" and "incessanter expediant" (Gb. 'expediat'), et" for "incessabiliter expeditos."

469.

Ln. 305 (F. 12, l. 22), third collect of a martyr's mass in April; Gg. 116 (W. 98, R.O.C.), *Secreta*, St. Hermes; the former omits "tuorum," l. 15, the latter has "in tuorum commemoratione sanctorum"; Ln. omits "domine"; both omit "ad," l. 16.

470.

Ln. 332 (F. 37, l. 17), SS. Peter and Paul, beginning: "O. populi tui d. q. apostolorum tuorum passio b. c."; Gl. 653 (W. 182, V.) *Secreta*, St. Paul; "O. populi tui d. q. beatorum apostolorum P. et P. passio b. c.;"

P.A. 404, *Super oblata*, St. James: "O. p. t. beati apostoli tui Iacobi passio b. c." All sources have "non" for "minus," l. 21 (Ln. has "minus non"); "placita" for "placitae" occurs in Gl. P.A.; P.A. ends "eius depraecatione." It is curious that Ln. should agree with Go. in having "apta" and "placitae."

471.

Ln. 295 (F. 3, l. 15), a mass for confessors in April, with 'manifestis acerua supplicia sustinuerunt tormentis,' l. 27, and "et" before "cruciatum," l. 29. The emendation "supplicii" seems preferable to the reading of Ln. and the suggestion of Mabillon.

472-476.

Mabillon calls attention to the absence of any *Commune Virginum* both in this Sacramentary and in the Luxeuil Lectionary.

472.

Cf. Gg. 25 (W. 24, R.O.C.), *Ad complendum* St. Gregory, and Gg. 100 (W. 86, R.O.C.), St. Leo; "Deus qui beatum," with "qui commemorationis eius festa percolimus, Gg. (W. 25, C. 'colimus') uitae quoque imitemur exempla."

473.

For a similar commencement, cf. No. 447.

474.

N.F. think there is some mistake in "nomina nostra," l. 10, but the "nomina" were of living as well as of dead benefactors.

476.

P.A. 429, Gb. 193 (Amb.): "Nos te, omnipotens domine, in beati sacerdotis et confessoris tui M. laudibus honorare"; with "repletus" for "succensus" and "inuentus est" after "perfectus," l. 24; it has "dominum" for "dominus," l. 26 (Gb. has "quam" for "qua," l. 26); it has "meruit deitatem" for "deum meruit deitatis," l. 29, the meaning of which is uncertain (*see below*); it has "praemia contulisti" for "praemium commisisti," l. 30; it inserts "ei" before "Arrianorum" and omits the "non" after it; it changes "feritati," l. 30, into "feritas," replaces "Martinus," l. 31, by "martyrii"; it finishes the sentence with "securus," beginning the next one with: "Quanta, putamus, erit glorificatio p."; here it inserts a sentence which N.F. call a needful addition: "quando pars chlamidis sic exitit preciosa? Et quid erit pro oblatione integri corporis recepturus"; here it goes on nearly as in Go.: "qui pro quantitate etc." Its conclusion is: "Haec tua est, domine, uirtus et gloria, per eundem."

Bi. 3, Be. 7 agree with P.A., except that they have "ueste" for "uestem," l. 25, "quam" for "qua," l. 26, "operatur" for "operitur," l. 27; they have "quanto" instead of "quanta" before "putamus"; Be. has "et" before "in," l. 24.

The kindred Gallican text is Bo. 892 (L. 367), which is much more like that of Go.: "Te in Martini tui laudibus honorari etc.," with "donum" for "dono," l. 24, "perfectus inuentus est," l. 24, "largitas in qua," l. 26, "instimabile" for "inaestimabile," l. 28, "tantum" for "tanto," l. 31, "est" for "erat," l. 32, "uestire Christum" for "et uestire deum," l. 33, "anime" for "animi," l. 34; it inserts "es" (for "est") after "tua," p. 130, l. 1, and has (ll. 2, 3) "suppleat m. exorat per c. d."

The Gelasian text of Gb. 193 has: "Te in beati Martini Pontificis atque Confessoris tui laudibus honorare (*al.* 'adorare'), qui....perfectus inuentus est ut...paupere et...induisset." It omits "O filix....com-misisti," ll. 26-30, and goes on: "Digne ei Arianorum subiacuit feritas, digne t. a. martyrii...timuit. Quanta putamus etc., *as above*....exitit gloriosa? Quid erit pro...videre? Haec tua est, domine, ueneranda potestas, ut cum lingua non suppetit, meritis exoreris, per Christum."

The variants "dominum" for "dominus," l. 26, "non subiacuit feritati" and "subiacuit feritas," l. 30, "martyrii" for "Martinus" give excellent but quite a different sense.

"deitatis," l. 29, is too far removed from "donum," l. 28, to be connected with it; it may be a gloss on "deum," or possibly connected with "confessionis," l. 29.

477.

Fr. 689, *Post prophetia, Alia missa [communis cotidiana]*; Gl. 690 (W. 227, V.R.S.), Gb. 159 (Gl.); Gg. 169 (W. 172, R.O.C.), P.G. 408, Me. 183; Pentec.¹¹, Gg.; Pentec.¹², R.S., Gb.; Fr., Gb., S.² have "miserendo" for "miserando," l. 8; "nobis," l. 7, is only found in Go. and Fr.

478 *sqq.*

"The absence of the word 'sequitur' will be observed in the titles of the second collects of these Sunday *Missae*." [N.F.]

478.

Bo. 944 (L. 506), in a similar position; it inserts between "seruitutem" and "ut," l. 14, "quam ante te per prece[m] subiectam pretendimus, et presta," has, as Go., l. 14, "subditas mentes," and omits "tua," l. 15. Gb. 117, among the *Orationes* on the first rogation day; with "miserandi" for "miserendi," l. 13, "preces humilitatis nostrae placatus intende," ll. 13, 14; after "ut" it has a different ending.

479.

For "requies," as the object of the usual Gallican petition for the blessed dead, see *Cerne*, 267, and for "sancti et electi," l. 22, see *Cerne* p. 243, where Mr. E. Bishop says it is "an Irish contribution to Western liturgical phraseology; its presence is a distinct warning of Irish influence, direct or indirect."

481.

With the opening words, cf. No. 492.

Cf. Gg. 341 (W. 291, O.), Me. 194, *Pentec.*²⁶: "Et tibi debitas etc.," with: "Teque ineffabilem atque invisibilem deum laudare, benedicere, adorare"; Gb. 194 (Gg.), *Pentec.*²⁶: "Nos tibi domine debitas l. pro honore...ineffabilem, atque inuisibilem deum laudamus, benedicimus atque adoramus."

482.

L.M.S. 115, *Post Sanctus, In natale domini*, with "e" for "de," l. 3, and, after "terris," l. 4, "caro factus est ut h. i. n. ipse [dominus ac redemptor aeternus]".

485.

G.V. 705, *Post orationem dominicam*, in *Item missa de aduentu*, with "aeterne" between "omnipotens" and "deus," l. 20, "sollemne" between "hoc" and "sacrificium," l. 22. Cf. Mo. (vi), 29: "L. n. a. malo, nostra libertas quia t. s. licet augere merita et dimitti peccata... sanctificet corda d. c., d. p. d. s."

488-509.

These second and third Sunday masses contain no collect found in Roman sacramentaries, but are full of Irish reminiscences.

490.

"pertinere," l. 19, in the sense of "pertingere."

491.

For "sanctam," l. 24, cf. p. 137, l. 12; "*Sancta* gives quite a good sense without forcing the order of the sentence" [H. A. W.]; "sanctam," l. 24, can scarcely refer to "pacem"; the context (*e.g.*, "templa," "lapis") would suggest [ecclesiam.]

494.

"Oboedicio" occurs in the Vulgate of Rom. v. 19, vi. 16, xvi. 21.

495.

Warren, *L.C.C.* 169, cites this prayer from the Book of Dimma, where it comes immediately before No. 539, with "nobis" for "domine," and "dicere mereamur," l. 10; Stowe, f. 63, has "domine uobis," "orantibus cum fiducia" and "dicere meriamur Pater noster."

496.

A shortened form of No. 7.

497.

Cf. Mo. (vi) 29, *Post communionem* : "Refecti esca caelesti, poculo domini recreati, deo patri omnipotenti laudes et gratias referamus" and (i) 16 : "Spirituali esca etc.....haustuque recreati." Ln. 396 (F. 96, l. 28) : "Repleti gustu gratiae tuae et caelestis mensis dulcedine uegetati, gratias tibi agimus."

498.

Cf. Warren, *L.C.C.* 165, from the Book of Deer, with "tibi" before "gratias," "celebrauimus" for "celebramus"; it omits "et misericordiae"; 171, from the Book of Dimma, with "tibi" before "gratias," "ministeria" for "mysteria," and omitting "et misericordiae dona"; 173, from the Book of Mulling, with "tibi gratias," "celebrauimus," "et" before "a te," and omitting "et misericordiae"; 223, from the Book of Stowe, f. 64, as the last, but with "et ad te."

503.

With "Nam quis etc.," l. 29, cf. *L.M.S.* 23 : "Sed quis dignas etc."

505.

* "quod," l. 12, is probably a mistake for "quo[tquo]d."

507.

G.V. 700, *Collectio post orationem [dominicam]*, *Missa S. Germani*, with "omnibus" after "malis" and without "omnium," l. 17; it omits "libera nos," l. 18, "ab omni herese," l. 19, and "opere," l. 20, and has "caretatis" for "veritas."

"Auctor bonorum omnium," l. 17, occurs in another *Embolismus*; Stowe, f. 62 : "Libera nos domine ab omni malo et custodi nos in omni bo[no], Iesu Christe, auctor omnium bonorum."

Cf. Mo. (i) 16 : "Libera, domine, libera nos ab omni malo et constitue nos in omni opere bono."

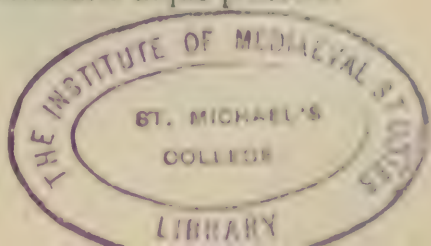
509.

Cf. Warren, *L.C.C.* 173, from the Book of Armagh, *Oratio post sumptam eucharistiam*; with "aduersus" for "contra," l. 27, "mala" for "macula," l. 28, and "eucharistiae quam percipimus uirtutibus," ll. 28, 29.

510.

Be. 1544, *Die dominico [paschae]*, *Oratio matutinalis*, *In baptisterio*, with "prosequatur" for "consequatur."

With this, as far as "ascendat," l. 33, cf. Ln. 381 (F. 83, l. 11) : "ad aures misericordiae tuae, domine, supplicum vota perveniant; Gb. 285, *Alia missa pro deuoto*; "Iteramus etc.": "petitiones nostrae ascendant ad a. c. t. et descendat super eum pia sanctificatio atque protectio tua."



511.

With this, as far as "oblacio," l. 2, cf. No. 164, which has "deuotionis" for "servitutis," l. 2; it also occurs, with the same alteration, in Bi. 100, Be. 429, *Super oblata*, XL⁵ij, which add "quaesumus" before "domine"; Gl. 509, 527 (W. 18, 40, V.R.S.), Gb. 38; Ln. 395 (F. 96, l. 2) with "seruitutis"; P.G. 219, Me. 38; cf. also Gg. 129 (W. 109, R.O.C.), *Super oblata*, St. Martin, and 175 (W. 177, R.O.), *Super oblata*, Pentec.^{xxij}: "Da misericors deus ut haec nos (C. 'nobis') salutaris oblatio et [177, 'a'] propriis reatibus indesinenter expediat, et ab omnibus tueatur aduersis, per etc."

512.

Cf. G.V. 705, *Collectio post Sanctus, Missa de aduentu*: "quam tibi offerimus pro pace e. t., pro sacerdotum tuorum et ministrorum omnium puritate, pro....ac pro requiem peccatorum."

513.

Cf. Be. 1549, *In baptisterio, feria secunda paschae*; Gg. 260 (W. 134, R.O.C.), Me. 207, *Alia oratio uespertinalis seu matutinalis*; without "omnipotens," with "deus" altered to "domine" and with the second "nos" omitted.

514.

With "qui formam etc.," l. 21, cf. P.A. 340, Amb. (iv) 218: *Infra canonem, In cena domini*: "Qui f. s. salutis...se primus optulit et p. d. o.;" cf. L.M.S. 1127, *Post Sanctus, missa quotidiana tertia*: "Qui sacrificandi nouam legem sacerdos dei uerus instituit, h. s. t. placitam et ipse intulit, et a nobis iussit offerri."

516.

For a similar commencement, cf. No. 19. Stowe, f. 34^v, has something similar: "Credimus etc.;" it omits "tui" and adds, after "redemptos," "et confidimus, sacramenti huius adsumptione munitos, ut quod spe interim hic tenemus mansuri in celestibus ueris fructibus perfruamur." Cf. G. Wicelius, *Exercitamenta sinceræ pietatis*, Maintz, 1555, sign. P. iii^{ro}, who cites "ex uetustissimo codice Fuldensi" the collect in Go. with a few alterations: omitting "hac," l. 28, inserting "tui" after "corporis," l. 29, with "tui" after "sanguinis," l. 29, "et" before "confidimus etc.," after which it runs: "sacramenti huius sumptione nos esse communitos."

517.

Cf. No. 155: "D. m. edocti et diuina institutione formati, a. d.," and Gb. 93 (Amb.): "D. m. edocti e. s. m. i., a. d."

518.

Cf. Mo. (i), 16: "Libera domine, libera n. ab omni malo, e. c. n. i. omni opere bono, qui uiuis etc."

519.

Cf. *Miss. Mozar.* 165, l. 40, 193, l. 35, 267, l. 69, *Post communionem*: "Corpus domini nostri Iesu Christi et sanctus sanguis eius quem potauimus adhaereat etc." Renaudot, *Liturgiarum Orientalium Collectio*, vol. ii, p. 634: "C. t. d. uiuum quod comedimus etc."

520.

Cf. No. 486: in the modern Roman missal it appears in the *Missa pro remissione peccatorum*.

521.

Me. 194, Gb. 191 (Gg.), Collect, Pentec.²⁵; In Stowe, it is added at the foot of f. 15^v as a Collect after the Epistle of the *Missa Aecclesiae Romanae*, without "et," l. 17.

523.

No. 459, with "quoque" after "tribue," l. 26, instead of before "nostris," l. 27, and with "martyrum" after "sanctorum," l. 26.

The marginal addition in Tironian notation here and before No. 534: "audiamus nomen orum" [i.e. nomina eorum] has not hitherto been noticed. Part of its first word: "audia[mus]" is added by a later hand in the margin of the ms. of the *Missale Francorum*, f. 98, before the *Super oblata* of the Mass of St. Hilary; Murat., col. 682. It must be the deacon's (?) appeal for silence preparatory to the recitation of the names of the living and the dead.

524.

For a list of places where Mr. E. Bishop has noticed the use of the word "formator," l. 31, in prayers up to the close of the eighth century, see *Cerne*, 261.

There seems no doubt that the marginal additions in Tironian notation here: "Pax et karitas domini nostri Iesu Christi sit semper uobiscum" and in No. 536, "Pax fidis karitas domini [nostri Iesu] Christi et omnium sanctorum sit semper uobiscum," placed in each case between an *Ad pacem* and an *Immolatio* and followed in the second instance by *Sursum Corda*, reproduce the words used at the Kiss of Peace in the Gallican service.

Similar words occur, but after the Canon and previous to Communion, in:

- (1) Irish sources; ms. St. Gall. 1394, the Stowe missal, the Books of Dimma and Mulling: "Pax et caritas d. n. I. Ch. et communicatio sanctorum omnium sit semper uobiscum."
- (2) The Ambrosian missal: "Pax et communicatio d. n. I. Ch. sit semper uobiscum" followed by the Kiss of Peace. (These words are cited by Gerbert, *op. cit.*, ii, 33, as the formula for the Communion of the sick.)
- (3) The tract on the mass ascribed to St. Germain of Paris, in the only ms., an eleventh-century one, which has come down

to us (*P.L.* lxxii, c. 94), has, as the priest's shorter Benediction before Communion: "Pax fides et caritas et communicatio corporis et sanguinis domini nostri sit semper uobiscum."

These formulæ date back to the time when the Pax had been moved to after the Canon; here we have to deal with something which occurs after the Offertory during the Kiss of Peace and prior to the *Contestatio*.

The Mozarabic Liturgy provides the fullest account of this detail in the Spanish mass. In the *missa omnimoda*, Liber Ordinum, p. 236, we have "Gratia dei patris omnipotentis, pax et dilectio d. n. I. Ch. et communicatio (or societas) spiritus sancti sit semper cum omnibus uobis" followed, as here, by "Sursum Corda etc." This is but the translation into Western *Liturgica* of the words of the Eastern rite; cf. Apostolical Constitutions, viii, 12.

We have therefore here the Gallican formula in two forms. The beginning of one of them, "Pax fidesca[ritas]," occurs added by a later hand on f. 99 of the ms. of the *Missale Francorum* (Vatic. Reg. lat. 257) before the *Vere Dignum* in the *Missa S. Hilarii*.

The simplicity of this early formula may have been misunderstood and "communicatio" inserted before "omnium sanctorum" as in the Irish books; "communicatio" was afterwards applied to "spiritus sancti" (Moz.) and, when the Kiss of Peace was transferred to immediately before the Communion, to "d. n. I. Ch." (Amb.) and "corporis et sanguinis domini" (St. Germain).

"Pax, fides, caritas" are restricted to Gallican and Irish formularies.

The Roman "Pax domini sit" in Mone's sixth mass, p. 27, is probably a later addition written in the margin of the ms.

525.

With "generacio...uitam," ll. 6-8, cf. Gl. 526 (W. 38, V.R.), Gb. 248, *Oratio*; XL⁴: "Omnipotens sempiterne deus ecclesiam tuam spiritali fecunditate multiplica," with "ut qui sunt generatione terreni, fiant regeneratione caelestes"; these words also occur at the end of Gl. 530 (W. 42, V.), first collect, XL⁵ ij: "Deus qui ad imaginem"; cf. P.G. 241, XL⁵ ij: "Deus qui homini ad imaginem."

526.

Cf. Bo. 788 (L. 50), *Post nomina, Missa in aduentum domini (II)*: "Exaudi domine preces" with: "sintque haec munera acceptabilia....pro martyrum laude et pro defunctorum requie."

With "Aspiciendo, etc." l. 16, cf. end of Nos. 57, 431 and Bo. 817 (L. 146): "Deus omnium pie," with: "benignus aspicias, benedicendo benedicas et nobis sanctificata custodias"; cf. also *Miss. Mozar.* 276, l. 76, 430, l. 14, 597.

527.

"A combination of the Roman prayer of oblation with an Ephesine prayer of invocation, modified apparently to suit the later Roman view,

by the omission of any words to show that it was on the bread and wine that the Holy Ghost was to descend, but so awkwardly that nothing has been left to agree with 'conlatura,' l. 26. [N.F.] It is, however, possible to regard "obsecrantes....sanctum," ll. 24, 25, as in parenthesis and to construe: [hostiam, panem, calicem] "conlatura uitam aeternam nobis edentibus, r. per pot.;" cf. p. 50, ll. 1-2.

528.

Cf. No. 20, "N. n. praesumentes pater sancte merito, s. domini nostri I. C. f. t. o. imperio, a. d.," cf. also No. 89.

530.

Cf. No. 92, *Post eucharistiam* for the Epiphany, with "uti" for "ut," "pectoribus" for "uisceribus" and "in spem" for "ad spem," l. 5.

531.

Cf. the beginning of an *Oratio penitentis* in *Cerne*, 145, and in ms. B.M. 2. A. xx (eighth century), *Oratio S. Augustini*, cited in *Cerne*, 222, and in Antiph. Bangor, H.B.S., vol. ii, 101: "Deus iustitiae, te depraecor, deus misericordiae, deus inuisibilis, deus inconprehensibilis, deus inenarrabilis."

* "a te tibi," l. 11; either "a te" or "tibi" might stand, but hardly both, unless there is some lacuna at the end of the prayer; "laudes dicentes" or "gratias agentes" [H. A. W.]; "a te" may be a reminiscence of "recreati" or "beatitudinem."

534.

Cf. Gb. 282 (Gl. "Miss. Rhenaugiense"), *Secreta, Missa Votiva*: "Auditis n. o., f. k., rogemus deum patrem omnipotentem, ut oblationem famuli tui *illius* inter s. tuorum d. constituas, per quorum suffragia pia devotione postulamus."

536.

Cf. the beginning of the *Contestatio* in Mo. (vi) 18: "qui nos ex m. p. atque ultimis inferorum tenebris euulsisti."

537.

Cf. No. 482: "qui u. d. c., u. c. i. t., homo factus ut."

539.

Cf. G.V. 700; omitting "enim," l. 25, and with "merito" for "meritum"; its last sentence is "contumacia est n. s. mendatum (= mandatum) qui dicere iubere."

It occurs in the *Visitatio infirmorum* of the Book of Dimma, Warren, L.C.C. 169, with "intemperantia est nobis non agnoscere meritum, contumaciae n. s. p. quo. i. d."

542.

Cf. No. 498, with "gratias" before "tibi"; it omits "quoque," l. 12, and has, after "et," "misericordiae dona deposcimus"; cf. notes on No. 498.

543 sq.

The word "Rominsis" (*Romensis*) for *Romana*, according to Traube, *Abhandlungen der Hist. Klasse, K. Bayer. Akademie*, xxi (1895), 727, though of Gallic origin, had died out in France by Carolingian times; it is found here, in Bo. 775 (L. 4) and in an eighth-century Murbach *Ordo*, as well as in Spanish texts; it appears not only in the title *Missa Sancti Petri Apostoli Romensis*, but in the text: "offerunt sacerdotes Dei....papa romensis" of the Mozarabic *Liber ordinum*, col. 227, 235.

Cotidiana, i.e. for use on ordinary occasions, on days for which no special *missa* was provided; the title, with "cotidiana" after "Romensis," is found in Bo. 776 (L. 4), where it forms the commencement of the *missae*.

The *missa* itself is there complete, and, in spite of being called "Romensis," is Gallican in form.

543

is the second *Collectio* in the *Missa Romensis* of Bo. 776 (L. 5), with "culpam" and, *m*¹, "penetenciam"; it is also the first collect in the *Orationes et preces misæ æclesiæ romane* of Stowe, f. 15, where it bears the curious and interesting title of *hæc oratio prima petri*; it appears to be made up of two Roman collects: (i) Gg. 28 (W. 27, R.O.C.), Gb. 35, Me. 35, first collect, *Quinquag., fer. v*; Be. 741, Gb. 120, a prayer *In S. Laurentio* on Rogation Wednesday: "D. q. c. o., p. p., preces populi (Gg. 'populi tui') supplicantis propitius respice, et flagella tuæ iracundiae, quæ pro peccatis nostris meremur, auerte," (ii) Gb. 120, Be. 738, another of the Rogation Wednesday prayers, beginning: "Deus qui nos conspicias"; with "afflictorum gemitum propitius respice e. m. o. q. meremur averte." J.T.S., vol. v, p. 57, l. 29, has the commencement as far as "placaris."

Here the ms. breaks off, leaving the Mass incomplete.

INDICES.

- I. INDEX OF LITURGICAL FORMS.
- II. INDEX OF MASSES, ETC.

I.

INDEX OF LITURGICAL FORMS.

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